# THE Pilgrim's Progress FROM THIS WORLD TO That which is to Come:

Delivered under the Similitude of a

# DREAM,

Wherein is Discovered

The Manner of his setting out,
His Dangerous JOURNEY,
AND
Safe Arrival at the Desired Country.

By *JOHN BUNYAN.*

The Thirteenth Edition with Additions, and the Cuts.

*I have used Similitudes*, Hosea 12. 10.

Licensed and Entred according to Order.

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Printed for *Robert Ponder*, and are to be Sold by *Nich. Boddington*, at the *Golden Ball*, in *Duck-lane*. 1693.




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The SECOND PART of

THe Pilgrims Progreſs from this World to that which is to come: Delivered under the Similitude of a *Dream*, wherein is ſet forth the Manner of the ſetting out of *Chriſtian*'s Wife and Children, their dangerous Journey, and ſafe Arrival at the deſired Country, by *John Bunyan*. *I have uſed Similitudes*, Hoſ. 12. 10. Price One Shilling.

*JOHN BUNYAN*'s Life, is writ by his own Hand, and publiſhed by himſelf, in a Book, Intituled *Grace abounding to the Chief of Sinners*, &c. To which is added, The remainder of his Life to his Death, by the Hand of a Friend, and Re-printed, and Sold this Year, 1692. by *Nath. Ponder*. The 8th. Edition. Price One Shilling.

THe Pilgrims Progreſs; The THIRD PART; in a Dream: Printed in 1692. is an Impoſtor, thruſt into the World by a Nameleſs Author, and would inſinuate to the *Buyers*, that 'tis *John Bunyan*'s, by adding a falſe Account of his Life and Death, not compleating the Work, as is ſaid, *&c.* The Skeleton of *his* Deſign, and the Main of the Book, Done by him, As a Third Part, remains with *Nath. Ponder*; which, when convenient time ſerves, ſhall be Publiſhed.

# The Author's Apology for his Book.

*VVHen at the first I took my Pen in hand*
*Thus for to write, I did not understand*
*That I at all should make a little Book*
*In such a Mode:* Nay, *I had undertook*
*To make another; which when almost done,*
*Before I was aware, I this begun;*
*And thus it it was: I writing of the way*
*And race of Saints in this our Gospel day,*
*Fell suddenly into an Allegory*
*About their Journey, and the way to Glory,*
*In more than Twenty things, which I set down:*
*This done, I Twenty more had in my Crown;*
*And they again began to multiply,*
*Like sparks that from the coals of fire do fly.*
*Nay then, thought I, if that you breed so fast,*
*I'll put you by your selves, lest you at last*
*Should prove* ad infinitum, *and eat out*
*The Book that I already am about.*
*Well, so I did; but yet I did not think*
*To shew to all the VVorld my Pen and Ink*
*In such a mode, I only thought to make*
*I knew not what: Nor did I undertake*
*Thereby to please my* Neighbour; *no not I,*
*I did it mine own self to Gratifie.*
*Neither did I but vacant seasons spend*
*In this my Scribble; Nor did I intend*
*But to divert my self in doing this,*
*From worser thoughts which make me do amiss.*

*Thus I set Pen to Paper with delight,*
*And quickly had my thoughts in black and white.*
*For having now my Method by the end,*
*Still as I pull'd, it came; and so I penn'd*
*It down; untill it came at last to be*
*For length and breadth the bigness which you see.*

*Well, when I had thus put my ends together,*
*I shew'd them others, that I might see whether*
*They would condemn them, or them justifie:*
*And some said, let them live; some, let them dye.*
*Some said,* John, *Print it; others said, not so:*
*Some said it might do good; others said, no.*

*Now was I in a straight; and did not see*
*Which was the best thing to be done by me:*
*At last I thought, since you are thus divided,*
*I Print it will, and so the case decided.*

*For, Thought I, some I see would have it done*
*Though others in that Channel do not run:*
*To prove then who advised for the best,*
*Thus I thought fit to put it to the Test.*

*I farther thought, If now I did deny*
*Those that would have it, thus to gratifie;*
*I did not know but* hinder *them I might*
*Of that which would to them be great* delight.
*For those which were not for its coming forth;*
*I said to them,* Offend you I am loth:
*Yet since your Brethren pleased with it be,*
*Forbear to judge, till you do further see.*

*If that thou wilt not read, let it alone.*
*Some love the Meat, some love to pick the Bone.*

Yea, that I might them better moderate,
I did too with them thus Expostulate.
*May I not write in such a style as* this?
*In such a* Method *too, and yet not miss*
My end, thy good? why may it not be done? (none.
Dark clouds bring waters, when the bright bring
Yea dark *or* bright, *if they their* Silver drops
Cause to descend, the earth, by yielding Crops,
Gives praise to both, and carpeth not at either,
But treasures up the Fruit they yield together;
Yea, so commixes both, that in her Fruit
None can distinguish this from that; they suit
Her well when Hungry: But if she be full,
She spues out both, and makes their blessings null.
*You see the ways the* Fisher-man *doth take*
To catch the Fish; what Engines doth he make?
Behold! How he engageth all his wits;
Also his snares, lines, angles, hooks and nets:
Yet Fish there be, that neither Hook nor Line,
Nor Snare, nor Net, nor Engine can make thine:
They must be grop'd for, and be ~~tickled too~~,
Or they will not be catch'd, whate're you do.
*How does the* Fowler *seek to catch his game*
By divers means, all which one cannot name?
His gun, his nets, his lime twigs, light and bell:
He creeps, he goes, he stands; yea who can tell
Of all his postures? yet there's none of these
Will make him Master of what Fowls he please.
Yea, he must Pipe and Whistle to catch this,
Yes if he does so, that Bird he will miss.

## The Author's Apology for his Book.

*If that a Pearl may in a* Toads-heads *dwell,*
*And may be found too in an* Oyster-shell;
*If things that promise nothing, do contain*
*What better is than Gold; who will disdain,*
*That have an inkling of it, there to look,*
*That they may find it? Now my little Book*
*(Tho' void of all these paintings that may make*
*It with this or the other man to take)*
*Is not without those things that do excell*
*What do in brave, but empty Notions dwell.*
Well, yet I am not fully satisfied (try'd
That this your Book will stand, when sound
*Why what's the matter?* It is dark, *what tho'*
But it is feigned: *What of that? I trow,*
*Some men by feigned words, as dark as mine,*
*Make truth to spangle, and its Rays to shine!*
But they want solidness: *speak man thy mind*
They drown'd the weak Metaphors make
*Solidity, indeed, becomes the Pen* (blind
*Of him that writeth things Divine to Men:*
*But must I needs want solidness, because*
*By* Metaphors *I speak? were not Gods Laws,*
*His Gospel Laws, in Older times held forth*
*By Types, Shadows and* Metaphors? *Yet loth*
*Will any sober Man be to find fault*
*With them, lest he be found for to assault*
*The highest Wisdom: No, he rather stoops,*
*And seeks to find out what by Pins and Loops,*
*By Calves, and Sheep, by Heifers, and by Rams*
*By Birds and Herbs, and by the blood of Lambs*
Go

*God speaketh to him; and happy is he*
*That finds the Light and Grace that in them be.*
*Be not too forward therefore to conclude,*
*That I want solidness; that I am rude:*
*All things solid in Shew, not solid be;*
*All things in Parables despise not we,*
*Lest things most hurtful lightly we receive;*
*And things that good are, of our Souls bereave.*
*My dark and cloudy words, they do but hold*
*The Truth, as Cabinets inclose the Gold.*
*The Prophets used much by* Metaphors
*To set forth Truth; Yea, who so considers*
*Christ his Apostles too, shall plainly see,*
*That Truths to this day, in such Mantles be.*
*Am I afraid to say that Holy Writ,*
*Which for its Stile and Praise puts down all Wit,*
*Is every where so full of all these things,*
*(Dark Figures, Allegories) yet there springs*
*From that same Book, that lustre, and those rays*
*Of light, that turns our darkest nights to days.*
*Come let my Carper, to his* Life *now look,*
*And find there darker Lines than in my Book*
*He findeth any: Yea, and let him know,*
*That in his* best things *there are* worse *lines too.*
*May we but stand before Impartial Men,*
*To his poor One, I dare adventure Ten,*
*That they will take* my *meaning in these lines,*
*Far better than his Lyes in Silver Shrines.*
*Come, Truth, altho' in Swadling-clouts, I find,*
*Informs the Judgment, rectifies the Mind;*

## The Author's Apology for his Book.

*Pleaſes the Underſtanding, makes the Will*
*Submit, the Memory too it doth fill*
*With what doth our Imaginations pleaſe;*
*Likewiſe, it tends our Troubles to appeaſe.*
*Sound words I know* Timothy *is to uſe,*
*And old Wives Fables he is to refuſe;*
*But yet grave* Paul *him no where did forbid*
*The uſe of Parables; in which lay hid* (were
*That Gold, thoſe Pearls, and precious Stones that*
*Worth digging for, and that with greateſt care.*
*Let me add one word more, O Man of God,*
*Art thou offended? Doſt thou wiſh I had*
*Put forth my Matter in another dreſs?*
*Or, that I had in things been more expreſs?*
*To thoſe that are my betters, (as is fit)*
*Three things let me propound, then I ſubmit.*
1. *I find not that I am deny'd the uſe*
*Of this my Method, ſo I none abuſe.*
*Put on the Words, Things, Readers, or be rude*
*In handling Figure or Similitude,*
*In application; but all that I may,*
*Seek the advance of Truth, this or that way:*
*Denied, did I ſay, Nay, I have leave,*
*(Examples too, and that from them that have*
*God better pleaſed by their Words or Ways,*
*Than any Man that breatheth now a-days)*
*Thus to expreſs my Mind, thus to declare*
*Things unto thee that Excellenteſt are.*
2. *I find that Men (as high as Trees) will write*
*Dialogue-wiſe; yet no Man doth them ſlight,*

*For*

*For writing so: Indeed if they abuse*
*Truth, cursed be they, and the craft they use*
*To that intent; but yet let Truth be free*
*To make her Sallys upon thee and me,*
*Which way it pleases God: For who knows how,*
*Better than he that taught us first to Plow,*
*To Guide our Mind and Pens for his Design?*
*And he makes base things usher in Divine.*

3. *I find that Holy Writ in many places,*
*Hath semblance with this Method, where the cases*
*Do call for one thing, to set forth another;*
*Use it I may then, and yet nothing smother*
*Truths Golden Beams: Nay, by this Method may*
*Make it cast forth its Rays as light as day.*

*And now before I do put up my Pen,*
*I'll shew the Profit of my Book, and then*
*Commit both thee and it unto that hand (stand.*
*That pulls the strong down, and makes weak ones*

*This Book it chalketh out before thine Eyes*
*The Man that seeks the everlasting Prize:*
*It shews you whence he comes, whither he goes;*
*What he leaves undone; also what he does:*
*It also shews you how he runs, and runs,*
*Till he unto the Gate of Glory comes.*

*It shews too, who sets out for Life amain,*
*As if the lasting Crown they would attain:*
*Here also you may see the Reason why*
*They lose their Labour, and like Fools do die.*

*This Book will make a Traveller of thee;*
*If by its Counsel thou wilt ruled be;*

*It will direct thee to the Holy Land,*
*If thou wilt its Directions understand:*
*Yea, it will make the Slothful active be,*
*The Blind also, delightful things to see.*
*Art thou for something Rare, and Profitable?*
*Wouldest thou see a Truth within a Fable?*
*Art thou forgetful? wouldest thou remember*
*From* New-Years-Day, *to the last of* December?
*Then read my Fancies, they will stick like Burrs,*
*And may be to thee helpless Comforters.*
*This Book is writ in such a Dialect,*
*As may the Minds of listless Men affect:*
*It seems a Novelty, and yet contains*
*Nothing but sound and honest Gospel strains*
*Would'st thou divert thy self from Melancholy?*
*Would'st thou be Pleasant, yet be far from Folly?*
*Would'st thou read Riddles, and their Explanation?*
*Or else be drowned in thy Contemplation?*
*Dost thou love picking-meat? or would'st thou see*
*A Man i'th' Clouds, and hear him speak to thee?*
*Would'st thou be in a Dream, and yet not sleep?*
*Or, would'st thou in a moment laugh and weep?*
*Would'st thou lose thy self, and catch no harm*
*And find thy self again without a charm? (what,*
*Would'st read thy self, and read thou knowest not*
*And yet know whether thou art blest or not,*
*By reading the same Lines? O then come hither,*
*And lay my Book, thy Head, and Heart together.*

JOHN BUNYAN

THE

# THE Pilgrim's Progreſs: In the Similitude of a DREAM.

AS I walked through the Wilderneſs of this World, I lighted on a certain Place where was a * Den: and laid me down in *that* Place to ſleep: And as I ſlept I dreamed a Dream. I dreamed, and behold, *I ſaw a Man* † *cloathed with Rags, ſtanding in a certain place, with his Face from his own Houſe, a Book in his hand, and a great Burden upon his Back.* I looked, and ſaw him open the Book, and read therein, and as he read he wept and trembled, and not being able longer to contain, he brake out with a lamentable Cry ſaying, * *What ſhall I do?*

In this plight therefore he went home, and refrained himſelf as long as he could, that his Wife and Children ſhould not perceive his Diſtreſs, but he could not be ſilent long, becauſe that his trouble increaſed: wherefore at length he brake his mind to his Wife and Children; and thus he began to talk to them. *O my dear Wife,* ſaid he, *and you the Children of my Bowels, I your dear Friend am in my ſelf undone, by reaſon of a burden that lieth hard upon me: moreover I am certainly informed, that* * *this our City will be burned with Fire from Heaven, in which fearful overthrow, both my ſelf, with thee my Wife, and you my ſweet Babes, ſhall miſerably come to ruine; except*

* *The Gaol.*

† Iſa. 64. 6. Luke 14. 33. Pſal. 38. 4. Hab. 2. 2. Act. 16. 31.

* *His Outcry.*

* Acts 2. 27.

* *This World.*

(the

† *He knows no way of escape as yet.*

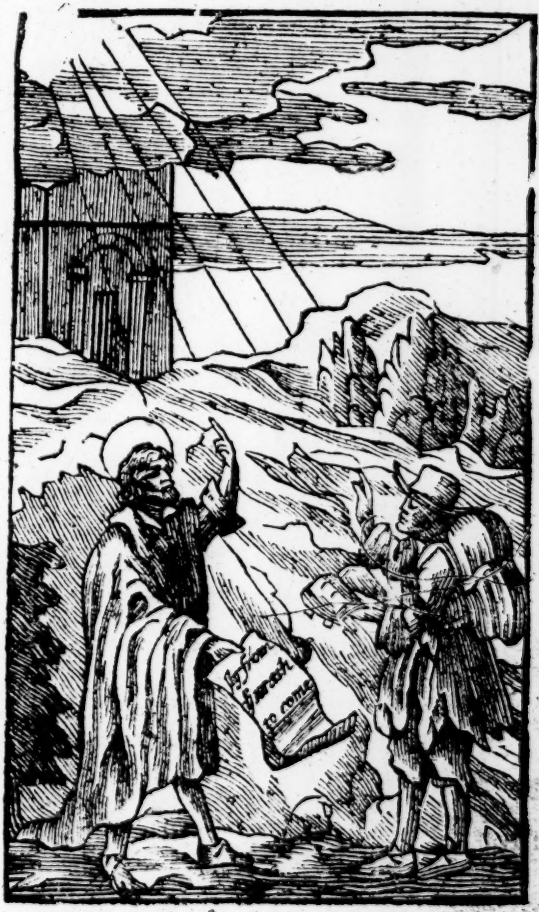
(*the which † yet I see not*) *some way of escape may be found, whereby we may be delivered.* At this, His Relations were sore amazed; not for that they believed that what he had said to them was true; but because they thought that some frenzy Distemper had got into his Head: therefore, it drawing towards night, and they hoping that sleep might settle his brains, with all haſt they got him to Bed; but the night was as troubleſome to him as the day; wherefore, inſtead of ſleeping, he ſpent it in ſighs and tears. So when the morning was come, they would know how he did; he told them *worſe* and *worſe*; He alſo ſet to talking to them again, but they began to be hardned. * They alſo thought to drive away his diſtemper by harſh and ſurly carriages to him: Sometimes they would deride, ſometimes they would chide, and ſometimes they would quite neglect him: wherefore he began to retire himſelf to his Chamber to pray for and pity them: and alſo to condole his own miſery; he would alſo walk ſolitarily in the Fields, ſometimes reading, and ſometimes praying; and thus for ſome days he ſpent his time.

* *Carnal Phyſick for a ſick Soul.*

Now, I ſaw, upon a time, when he was walking in the Fields, that he was (as he was wont) reading in this Book, and greatly diſtreſſed in his Mind; and as he read he burſt out, as he had done before, crying, * *What ſhall I do to be ſaved?*

* *Acts* 16. 30, 31.

I ſaw alſo that he looked *this* way, and *that* way, as if he would run; yet he ſtood ſtill, becauſe (as I perceived) he could not




*Christian* no sooner leaves the World but meets
*Evangelist*, who lovingly him greets
With tidings of another: and doth show
Him how to mount to that from this below.

not tell which way to go, I looked ther
and saw a Man named *Evangelist*, comin
to him. and asked, *Wherefore dost thou cry*
He answered, Sir, I perceive by the Boo
in my hand, that I am condemned to dy
† *Heb.* 9. 27. and † after that to come to Judgment, an
* *Job* 26. 21, 22. I find that I am not * willing to do th
† *Exod.* 22. 14. first, nor † able to do the second.

Then said *Evangelist*, Why not willin
to dye? since this Life is attended wit
so many Evils? The Man answered, becaus
I fear that this burden that is upon m
back, will sink me lower than the Grave
* *Isa.* 30. 33. and I shall fall into * *Tophet*. And, Sir, If
be not fit to go to Prison, I am not fit t
go to Judgment, and from thence to Ex
ecution; and the thoughts of these thing
make me cry.

† *Conviction of the necessity of flying.* Then said *Evangelist*, If this be thy Con
dition, why standest thou still? He an
swered, because I know not whither to go
* Mat. 3. 7. Then he gave him a † *Parchment Roll*, an
there was written within, * *Fly from th*
*Wrath to come.*

* Mat. 7. Psal. 119. 105. 2 Pet. 2. 29. The Man therefore read it, and look
ing upon *Evangelist* very carefully, said
whither must I fly: Then said *Evangelist*
pointing with his Finger over a very wide
Field, do you see yonder *Wicket Gate*?
† *Christ, and the way to him cannot be found without the Word.* The Man said, No *; Then said the other,
do you see yonder † shining Light? He
* Luk. 14. 16. said, I think I do. Then said *Evangelist*,
Keep that Light in your Eye, and go
up directly thereto, * so shalt thou see
the Gate; at which when thou knock-
est, it shall be told thee what thou shalt
do.

So

So I saw in my Dream that the Man began to run; now he had not run far from his own Door, but his Wife and Children perceiving it, began to cry after him to return; † but the Man put his Fingers in his Ears, and ran on crying, Life, Life, Eternal Life: so he looked not behind him, * but fled towards the middle of the Plain.

† Gen. 19. 17.

* *They that fly from the wrath to come, are a gazing stock to the World.*

*The Neighbours also come out to † see him run, and as he ran, some mocked, others threatned, and some cryed after him to return; And among those that did so, there were two that were resolved to fetch him back by force. * The Name of the one was *Obstinate*, and the Name of the other *Pliable*. Now by this time the Man was got a good distance from them; but however they were resolved to pursue him; which they did, and in a little time they overtook him. Then said the Man, Neighbours, *Wherefore are ye come?* They said, to perswade you to go back with us; but he said, that can by no means be? You dwell, (said he) in the City of Destruction (the place also where I was born) I see it to be so; and dying there, sooner or later you will sink lower than the Grave into a place that burns with Fire and Brimstone: be content, good Neighbours, and go along with me.

† Jer. 20. 10.

* Obstinate and Pliable follow him.

* What, said *Obstinate*, and leave our Friends and our Comforts behind us!

* *Obstinate.*

* Yes, said *Christian* (for that was his name) because, that *all, which you shall forsake*, is not* worthy to be compared with a *little* of that, that I am seeking to enjoy; and if you will go along with me, *and hold it*, you shall fare as I my self; for

* *Christian.*

* 2 Cor. 4. 18.

† Luke 15. 17. for there where I go is † enough and to ſpare; Come away, and prove my Words.

*Obſt.* What are the things you ſeek, ſince you leave *all* the world to find them?

*1 Pet. 1. 4. † Heb. 11. 16. *Chr.* I ſeek an * *inheritance, incorruptible, undefiled, and that fadeth not away*; and it is laid up in Heaven, † and ſafe there, to be beſtowed, at the time appointed, on them that diligently ſeek it. Read it ſo, if you will, in my Book.

Obſt. *Tuſh*, ſaid Obſtinate, *away with your Book*; *will you go back with us, or no?*

*Chr.* No, not I, ſaid the other; becauſe I have laid my hand to the * Plow.

* Luke 9. 62. Obſt. *Come then, Neighbour* Pliable, *let us turn again, and go home without him; there is a Company of theſe Crazed-headed Coxcombs, that when they take a Fancy by the end, are wiſer in their own Eyes than ſeven Men that can render a Reaſon.*

*Pli.* Then ſaid *Pliable*, Don't revile; if what the good *Chriſtian* ſays, is true, the things he looks after are better than ours; my heart inclines to go with my Neighbour.

Obſt. *What! more Fools ſtill? Be ruled by me, go back; who knows whither ſuch a brain-ſick fellow will lead you? Go back, go back, and be wiſe.*

*Chriſtian and Obſtinate *pull for* Pliables's *Soul.* † Heb. 9. 17, 18, 19, 20, 21. * Pliable *contented go with* Chriſtian.

*Chr.* Nay, but do thou * come with thy Neighbour *Pliable*, there are ſuch things to be had which I ſpoke of, and many more Glories beſides; if you believe not me, read here in this Book: and for the truth of what is expreſt therein behold all is confirmed by the † blood of him that made it.

Pli. * *Well, Neighbour* Obſtinate (*ſaith* Pliable) *I begin to come to a point, I intend*

*to*

*to go along with this good Man, and to cast in my lot with him: but, my good Companion, do you know the way to this desired place?*

*Chr.* I am directed by a Man whose name is *Evangelist*, to speed me to a little Gate that is before us, where we shall receive instructions about the way.

*Pli. Come then, good Neighbour, let us be going, then they went both together.*

*Obst.* And I will go back to my place, said *Obstinate*: † I will be no Companion of such misled fantastical Fellows.

† Obstinate *goes railing back.*

Now I saw in my Dream, that when *Obstinate* was gone back, *Christian* and *Pliable* went * talking over the Plain, and thus they began their Discourse.

* *Talk between* Christian *and* Pliable.

*Chr.* Come, Neighbour *Pliable*, how do you do? I am glad you are perswaded to go along with me; had even *Obstinate* himself but felt what I have felt of the powers and terrors of what is yet unseen, he would not thus lightly have given us the back.

*Pli. Come, Neighbour* Christian; *since there is none but us two here, tell me now further, what the things are? and how to be enjoyed, whither we are going?*

*Chr.* I can * better conceive of them with my mind, than speak of them with my Tongue: But yet since you are desirous to know, I will read of them in my book.

* *Gods things unspeakable.*

*Pli. And do you think that the words of your Book are certainly true?*

*Chr.* Yes verily, for it was made by him that † cannot lye.

† Tit. 1. 2.

*Pli. Well said, what things are they?*

* Isa. 45. 17. Joh. 10. 27, 28, 29.

*Chr.* There is an endless Kingdom to be inhabited, and everlasting Life to be given

given us, that we may inhabit that Kingdom for ever.

Pli. *Well said, and what else?*

† 2. Tim. 4. 8. Rev. 22.4. Matth. 13. *Chr.* There are Crowns of Glory to be given us: †and Garments that will make us shine like the Sun in the Firmament of Heaven.

Pli. *This is very pleasant; and what else?*

* Isa. 15.8. Rev. 7.16, 17. ch. 21. 4. *Chr.* There shall be no more crying, * nor Sorrow, for he that is owner of the place will wipe all Tears from our Eyes.

Pli. *And what company shall we have there?*

*Chr.* There we shall be with *Seraphims*, *and *Cherubims*, Creatures that will

*Isa. 6 2. 1 Thes. 4. 16, 17. Rev. 5.11. dazle your Eyes to look on them: There also you shall meet with thousands, and ten thousands that have gone before us to that place; none of them are hurtful, but loving and holy, every one walking in the sight of God, and standing in his Presence with acceptance for ever: In a Word, there we shall see the † Elders with their Golden Crowns: There we shall see the Holy * Virgins with their Golden Harps. There we shall see † Men that, by the World, were cut in pieces, burnt in Flames, eaten of Beasts, drowned in the Seas, for the Love that they bare to the Lord of the place; all well, and cloathed with * Immortality, as with a Garment.

† Rev. 4.5. *Ch. 14. 1,2,3,4,5. † John 12. 25. * 2 Cor. 5. 2,3,5.

Pli. *The hearing of this is enough to ravish ones Heart; but are these things to be enjoyed? how shall we get to be Sharers thereof?*

† Isa. 55. 1. John 7. 37. *ch.* 6. 37. Rev. 21.6. *ch.* 22.17. *Chr.* The Lord, the Governour of the Country, hath recorded *that* † in this Book, the substance of which is, if we be truly willing

willing to have it, he will beſtow it upon us freely.

Pli. *Well, my good Companion, glad am I to hear of theſe things, come on, let us mend our pace.*

*Chr.* I cannot go ſo faſt as I would by reaſon of this burden that is on my Back.

Now I ſaw in my Dream, that juſt as they had ended this talk, they drew near to a very * *Miry Slough* that was in the midſt of the Plain, and they being heedleſs, did both fall ſuddenly into the Bog. The name of the Slough was *Deſpond.* Here therefore they wallow'd for a time, being grievouſly bedaubed with Dirt; And *Chriſtian*, becauſe of the Burden that was on his Back, began to ſink in the Mire.

* *The Slough of Deſpond.*

Pli. *Then ſaid* Pliable, *Ah, Neighbour* Chriſtian, *where are you now?*

*Chr.* Truly, ſaid *Chriſtian*, I do not know.

Pli. At that *Pliable* began to be offended; and angerly ſaid to his Fellow, *Is this the happineſs you have told me all this while of? If we have ſuch ill ſpeed at our firſt ſetting out, what may we expect 'twixt this and our journeys end? †May I get out again with my Life, you ſhall poſſeſs the brave Country alone for me.* And with that he gave a deſperate ſtruggle or two, and got out of the Mire, on that ſide of the Slough which was next to his own Houſe; ſo away he went, and *Chriſtian* ſaw him no more.

† *It is not enough to be pliable.*

Wherefore *Chriſtian* was left to tumble in the Slough of *Deſpond* alone; but ſtill he endeavoured to ſtruggle to that ſide of the

† Christian *in trouble, seeks still to get farther from his own house.*

the Slough, that was further * from his own House, and next to the Wicket-gate; the which he did, but could not get out because of the Burden that was upon his Back: But I beheld in my Dream, that a Man came to him, whose name was *Help*, and asked him, *What he did there?*

*Chr.* Sir, said *Christian*, I was bid to go this way, by a Man called *Evangelist*, who directed me also to yonder Gate, that I might escape the Wrath to come. And as I was going thither, I fell in here.

* *The Promises.*

Help. *But why did not you look for* * *the steps?*

*Chr. Fear* followed me so hard, that I fled the next way, and fell in.

† *Helplifts him out.*

Help. *Then*, said he, † *Give me thy hand*; *so he gave him his hand*, and * he drew him out, and set him upon sound ground, and bid him go on his way.

* Ps. 40. 2.

Then I stepped to him that pluckt him out, and said, Sir, wherefore, since over this place is the way from the City of *Destruction*, to yonder *Gate*, is it that *this* Plat is not mended, that poor Travellers might go thither with more security? And he said unto me, this *miry Slough* is such a place as cannot be mended: It is the descent whither the scum and filth that attends conviction * for sin doth continually run, and therefore it was called the *Slough* of *Despond*: for still as the sinner is awakened about his lost-condition, there ariseth in his Soul many Fears and Doubts, and discouraging Apprehensions, which all of them get together and settle in this place: And this is the reason of the badness of this Ground.

* *What makes the Slough of Despond.*

It

It is not the † Pleasure of the King that this place should remain so bad, his Labourers also, have by the directions of His Majesties Surveyors, been for above this Sixteen hundred years imployed about *this patch* of Ground, if perhaps it might have been mended: Yea, and to my Knowledge, said he, *Here* hath been swallowed up at least Twenty thousand Cart-loads; yea Millions of wholsome Instructions, that have at all Seasons been brought from all places of the King's Dominions (and they that can tell, say, they are the best materials to make good ground of the place,) if so be it might have been mended, but it is a *Slough of Dispond* still; and so will be, when they have done what they can. † Isa. 35. 3, 4.

True, there are, by the direction of the Law-giver, certain good and substantial * Steps, placed even through the very midst of this *Slough*; but at such time as this place doth much spue out its Filth, as it doth against change of Weather, these Steps are hardly seen, or if they be, Men, through the dizziness of their Heads, step besides; and then they are bemired to purpose, notwithstanding the Steps be there, but the Ground is * good when they have once got in at the Gate. * *The Promises of Forgiveness and Acceptance to life by Faith in Christ.* † 1 *Sam.* 23.

Now I saw in my Dream, that by this time * *Pliable* was got home to his House. † So his Neighbours came to visit him: and some of them called him *wise Man* for coming back; and some called him *Fool* for hazarding himself with *Christian*; others again did mock at his *Cowardliness*; saying, † *Pliable is got home, and is visited by his Neighbours.* † *His Entertainment by them at his return.*

saying, *Surely since you began to venture, I would not have been so base to have given out for a few Difficulties*: So *Pliable* sat sneaking among them. But at last he got more Confidence, and then they all turned their Tales, and began to deride poor *Christian* behind his Back. And thus much concerning *Pliable*.

Now as *Christian* was walking solitarily by himself, he espied one afar off, come crossing over the Field * to meet him, and their hap was to meet *just as they were crossing the way of each other*. The Gentleman's Name that met him was Mr. *Worldly Wiseman*, he dwelt in the Town of *Carnal Policy*, a very great Town, and also hard by from whence *Christian* came. This Man then meeting with *Christian*, and having some inkling of him (for *Christian*'s setting forth from the City of *Destruction* was much noised abroad, not only in the Town where he dwelt, but also it began to be the *Town Talk* in some other places.) Master *Worldly Wiseman* therefore having some gues of him, by beholding his laborious going, by observing his Sighs and Groans, and the like; began thus to enter into some Talk with *Christian*.

* Worldly Wiseman *meets with* Christian.

*Talk between* Mr. Worldly Wiseman *and* Christian.

Worl. *How now, good Fellow, whither away after this burdened manner?*

*Chr.* A burdened manner indeed, as ever, I think, poor Creature had. And whereas you ask me, *Whither away*, I tell you, Sir, I am going to yonder Wicket Gate before me; for there, as I am informed, I shall be put into a way to be rid of my heavy burden.

Worl.

Worl. *Hast thou a Wife and Children?*

*Chr.* Yes; but I am so laden with this burden, that I cannot take that Pleasure in them as formerly: methinks, I am as if *I had not.*

Worl. *Wilt thou hearken to me if I give thee Counsel.*

*Chr.* If it be good I will, for I stand in need of good Counsel.

Worl. * *I would advise thee then that thou with all speed get thy self rid of thy Burden; for thou wilt never be settled in thy mind till then: nor can'st thou enjoy the benefits of the blessing which God hath bestowed upon thee, till then.*

* Worldly Wiseman's *Counsel to* Christian.

*Chr.* That is that which I seek for, even to be rid of this heavy burden, but get it off my self I cannot: nor is there any Man in our Country that can take it off my shoulders; therefore am I going this way, as I told you, that I may be rid of my burden.

Worl. *Who bid you go this way to be rid of your Burden?*

*Chr.* A Man that appeared to me to be a very great and honourable Person, his Name, as I remember, is *Evangelist.*

Worl. † *Beshrew him for his Counsel, there is not a more dangerous and troublesome way in the World, than is that unto which he hath directed thee, and that thou shalt find, if thou wilt be ruled by his Counsel; Thou hast met with something (as I perceive) already; for I see the dirt of the slough of Despond is upon thee, but that slough is the beginning of the sorrows that do attend those that go on in that way: hear me, I am older than thou, thou art like to meet with*

† *Mr.* Worldly Wiseman *condemned;* Evangelist's *Counsel.*

*with in the way which thou goest, Weari*
*ſomneſs, Painfulneſs, Hunger, Perils, Naked*
*neſs, Sword, Lions, Dragons, Darkneſs, and*
*in a word, Death, and what not? Theſe things*
*are certainly true, having been confirmed by*
*many Teſtimonies. And ſhould a Man ſo careleſs*
*-ly caſt away himſelf, by giving heed to a Stranger*

*Chr.* Why, Sir, this burden upon my back is more terrible to me than are all theſe things which you have mentioned: nay, methinks I care not what I meet with in the way, if ſo be I can alſo meet with deliverance from my burden.

* *The frame of the heart of a young* Chriſtian.

Worl. *How camest thou by the burden at firſt?*

*Chr.* By reading this Book in my hand.

† Worldly Wiſeman *does not like that Man ſhould be ſerious in reading the Bible.*

Worl. † *I thought ſo; and it is happened unto thee as to other weak men, who meddling with things too high for them, do ſuddenly fall into thy diſtractions; which diſtractions do not only unman men (as thine I perceive has done thee) but they run them upon deſperate ventures, to obtain they know not what.*

*Chr.* I know what I would obtain: it is eaſe for my heavy burden.

Worl. *But why wilt thou ſeek for eaſe this way, ſeeing ſo many dangers attend it, eſpecially, ſince (hadſt thou but patience to hear me) I could direct thee to the obtaining of what thou deſireſt, without the dangers that thou in this way wilt run thy ſelf into: yea, and the remedy is it at hand. Beſides, I will add, that inſtead of thoſe dangers, thou ſhalt meet with much Safety, Friendſhip and Content.*

*Whether Mr.* Worldly *prefers* Morality *before the ſtraight* Gate.

*Chr.* Sir, I pray open this ſecret to me.

Worl. * *Why in yonder Village (the Village is named* Morality*) there dwells a Gentleman, whoſe name is* Legality*, a very ju-*

*dici-*

*dicious man (and a man of a very good name) that his skill to help men off with such Burdens as thine are, from their Shoulders, yea, to my Knowledge, he hath done a great deal of good this way: Ay, and besides he hath skill to cure those that are somewhat crazed in their wits with their Burdens. To him, as I said, thou mayest go, and be helped presently. His House is not quite a Mile from this place; and if he should not be at home himself, he hath a pretty young Man to his Son, whose Name is* Civility, *that can do it (to speak on) as well as the old Gentleman himself: There, I say, thou mayst be eased of thy Burden, and if thou art not minded to go back to thy former Habitation, as indeed I would not wish thee, thou mayest send for thy Wife and Children to thee to this Village, where there are Houses now stand empty, one of which thou mayest have at reasonable rates: Provision is there also cheap and good; and that which will make thy Life the more happy, is, to be sure there thou shalt live by honest Neighbours, in Credit and good Fashion.*

* Now was *Christian* somewhat at a stand; but presently he concluded, if this be true which this Gentleman hath said, my wisest course is to take his Advice; and with that he thus farther spoke.

* Christian *snared by Mr.* Worldly Wiseman's *word.*

*Chr.* Sir, which is my way to this honest Man's house?

*Worl. Do you see yonder* † *high Hill?*

† *Mount* Sinai.

*Chr.* Yes, very well.

*World.* By that Hill you must go, and the first House you come at is his.

So *Christian* turned out of his way to go to Mr. *Legality*'s House for help: but behold when he was got now hard by

the Hill, it seemed so high, and also that side of it that was next the way side, did hang so much over, that *Christian* was * afraid to venture further, lest the Hill should fall on his Head; wherefore there he stood still; and wotted not what to do. Also his burden now seemed heavier to him that while he was in his way. There came also † flashes of fire out of the Hill that made * *Christian* afraid that he should be burned: here therefore he sweat, and did quake for † fear. And now he began to be sorry that he had taken Mr. *Worldly Wiseman's* Counsel; and with that he saw * *Evangelist* coming to meet him; at the sight also of whom he began to blush for shame. So *Evangelist* drew nearer and nearer, and coming up to him, he looked upon him with a severe and dreadful Countenance, and thus began to reason with *Christian*.

*Christian *afraid that Mount* Sinai *would fall on his Head.*

† Exod. 19. 18.

* Ver. 16.

† Heb. 11. 12.

* Evangelist *findeth* Christian *under Mount* Sinai, *& looketh severely upon him.*

† Evangelist *reasons afresh with* Christian.

*Evan.* † What dost thou here *Christian*? said he; at which words *Christian* knew not what to answer: wherefore at present he stood speechless before him. Then said *Evangelist* farther, *Art not thou the man that I found crying without the Walls of the City of* Destruction?

*Chr.* Yes, Dear Sir, I am the Man.

*Evan. Did not I direct thee the way to the little Wicket-Gate?*

*Chr.* Yes, Dear Sir, said *Christian.*

*Evan. How is it then that thou art so quickly turned aside, for thou art now out of the way?*

*Chr.* I met with a Gentleman so soon as I had got over the *Slough of Despond*, who perswaded me, that I might in the *Village* before me, find a [illegible] that could take off my burden.

Evan

Evan. *What was he?*

*Chr.* He looked like a Gentleman, and talked much to me, and got me at last to yield; so I came hither: But when I beheld this Hill, and how it hangs over the way, I suddenly made a stand, lest it should fall on my head.

Evan. *What said the Gentleman to you?*

*Chr.* Why, he asked me whither I was going, and I told him.

Evan. *And what said he then?*

*Chr.* He asked me if I had a Family, and I told him: but said I, I am so loaden with the Burden that is on my back, that I cannot take pleasure in them as formerly.

Evan. *And what said he then?*

*Chr.* He bid me with speed get rid of my burden, and I told him 'twas ease that I sought: And said I, I am therefore going to yonder *Gate* to receive further direction how I may get to the place of Deliverance. So he said that he would shew me a better way, and short, not so attended with difficulties, as the way, Sir, that you see me in: which way, said he, will direct you to a Gentlemans House that hath skill to take off these Burdens: so I believed him, and turned out of *that* way, into *this*, if haply I might be soon eased of my Burden: But when I came to this place, and beheld things as they are, I stopped for fear (as I said) of danger: but I now know not what to do.

Evan. *Then* (said Evangelist) *stand still a little. That I may shew thee the words of God.* So he stood trembling, *Then* (said Evangelist) * *See that ye refuse not him that speaketh; for if they escaped not who refused* Heb. 12.

† Evangelist convinces Christian of his Error.

*Chap. 10. 38.

*him that spake on Earth, † much more shall not we escape, if we turn away from him that speaketh from Heaven.* He said moreover, * *Now the just shall live by Faith, but if any man draws back, my Soul shall have no pleasure in him.* He also did thus apply them: *Thou art the man that art running into this misery, thou hast begun to reject the Counsel of the most high, and to draw back thy foot from the way of peace, even almost to the hazarding of thy Perdition.*

Then *Christian* fell down at his Foot as dead, crying, Wo is me, for I am undone: at the sight of which, *Evangelist* caught him by the right hand, saying, All manner of Sin and Blasphemies shall be forgiven unto men; be not faithless, but believing; then did *Christian* again a little revive, and stood up trembling, as at first, before *Evangelist*.

† Mr. Worldly Wiseman described by Evangelist.

*1 John 4. 5.

† Col. 6. 12.

* Evangelist discovers the deceit of Mr. Worldly Wiseman.

Then *Evangelist* proceeded, saying, *Give more earnest heed to the things that I shall tell thee of.* I will now shew thee who it was that deluded thee, and who it was also to whom he sent thee. † The Man that met thee is one *Worldly Wiseman*, and rightly is he so called; partly, *because he savoureth only the Doctrine of this World; (therefore he always goes to the Town of *Morality* to Church) and partly, † because he loveth that Doctrine best; for it saveth him best from the Cross; and because he is of this carnal temper, therefore he seeketh to pervert my ways, though right. * Now there are three things in this mans Counsel that thou must utterly abhor.

When



When Christians unto carnal men give ear,
Out of their way they go, and pay for't dear.
For master *Worldly-Wiseman* can but shew
A Saint the way to Bondage and to woe.

1. His turning thee out of the way.

2. His labouring to render the Cross odious to thee.

3. And his setting thy Feet in that way that leadeth unto the administration of Death.

First, Thou must abhor his turning thee out of the way; yea, and thine own consenting thereto; because this is to reject the Counsel of God for the sake of the Counsel of a *Worldly Wiseman*. The Lord says, † *strive to enter in at the strait Gate*, the Gate to which I send thee, * *for strait is the Gate that leadeth unto Life, and few there be that find it.* From this little Wicket-gate, and from the way thereto, hath this wicked Man turned thee, to the bringing of thee almost to Destruction; hate therefore his turning thee out of the way, and abhor thy self for hearkning to him.

† Luke 13. 24.
* Mat. 7. 13, 14.

Secondly, Thou must abhor his labouring to render the Cross odious unto thee; for thou art to † *prefer it before the Treasures in Egypt*: besides, the King of Glory hath told thee, * that he that will save his Life shall lose it: and † *he that comes after him, and hates not his Father and Mother, and Wife, and Children, and Brethren, and Sisters, yea, and his own Life also, he cannot be my Disciple.* I say therefore, for Man to labour to perswade thee, that that shall be thy Death, without which, the Truth hath said, thou canst not have eternal life: this Doctrine thou must abhor.

† Heb. 11. 25, 26.
* Mark. 8. 34. John 13. 25. Matt. 10. 39.
† Luke 14. 26.

Thirdly,

Thirdly, Thou must hate his setting of thy feet in the way that leadeth to the ministration of Death. And for this, thou must consider to whom he sent thee, and also how unable that Person was to deliver thee from thy burden.

He to whom thou was sent for ease, being by name *Legality*, is the Son of the * Bond-Woman which now is, and is in Bondage with her Children, and is in a Mystery this † Mount *Sinai*, which thou hast feared will fall on thy Head. Now if she with her Children are in Bondage, how canst thou expect by them to be made free? This *Legality* therefore is not able to set thee free from thy Burden. No man was as yet ever rid of his Burden to him, no, nor ever is like to be: ye cannot be justified by the works of the Law; for by the deeds of the Law no man living can be rid of his Burthen: therefore Mr. *Worldly Wiseman* is an Alien, and Mr. *Legality* is a Cheat: and for his Son *Civility*, notwithstanding his *simpering* looks, he is but an Hypocrite, and cannot help thee. Believe me, there is nothing in all this noise, that thou hast heard of these sottish men, but a design to beguile thee of thy Salvation, by turning thee from the way in which I had set thee. After this *Evangelist* called aloud to the Heavens for Confirmation of what he had said; and with that there came words and fire out of the Mountain under which poor Christian stood, that made the hair of his Flesh stand up. The words were thus pronounced, *As many as are of the*

*Gal. 4. 22, 23, 24, 25, 26, 27.

† *The Bond-Woman.*

Gal. 3. 10

*works of the Law, are under the curse; for it is written, cursed is every one that continueth not in all things which are written in the Book of the Law to do them.*

Now *Christian* looked for nothing but Death, and began to cry out lamentably: even cursing the time in which he met with Mr. *Worldly Wiseman*; still calling himself a thousand Fools for hearkening to his Counsel: he also was greatly ashamed to think that this Gentlemans Arguments, flowing only from the flesh, should have the Prevalency with him as to cause him to forsake the right way. This done, he applied himself again to *Evangelist* in words and sence as follows.

* Christian *enquired. if he may yet be Happy.*

*Chr.* * Sir, what think you? is there hopes? may I now go back; and go up to the *Wicket-Gate*? shall I not be abandoned for this, and sent back from thence ashamed? I am sorry I have hearkened to this mans Counsel, but may my sins be forgiven?

*Evan.* Then said *Evangelist* to him, Thy sin is very great, for by it thou hast committed two evils; thou hast forsaken the way that is good, to tread in forbidden paths: † yet will the man at the Gate receive thee, for he has *good will* for men; only, said he, take heed that thou turn not aside again, lest thou perish from the way, when his wrath is * kindled but a little. Then did *Christian* address himself to go back, and *Evangelist*, after he had kist him, gave him one smile, and bid him God speed: so he went on with haste, neither spake he to any man by the way;

† Evangelist *comforts him.*

* *Psal.* 2. last.

not

nor if any asked him, would he vouchsafe them an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe, till again he was got into the way which he left to follow Mr. *Worldly Wiseman's* Counsel: so in process of time *Christian* got up to the Gate. Now over the Gate there was written, *Knock and it shall be opened to you.* † He knocked therefore more than once or twice, saying,

† Mat. 7. 8.

*May I now enter here? will he within*
*Open to sorry me, though I have been*
*An undeserving Rebel? then shall I*
*Not fail to sing his lasting Praise on high.*

At last there came a grave Person to the Gate, named *Good-will*, who asked, *Who was there? & whence he came? & what he would have?*

*Chr.* Here is a poor burdened Sinner, I come from the City of *Destruction*, but am going to Mount *Zion*, that I may be delivered from the wrath to come; I would therefore, Sir, since I am informed that by this Gate is the way thither, know if you are *willing* to let me in.

*G. will.* * I am willing with all my Heart, said he; and with that he opened the Gate.

So when *Christian* was stepping in, the other gave him a Pull: then said *Christian*, What means that? the other told him, A little distance from this Gate, there is erected a strong Castle, of which * *Belzebub* is the Captain; from thence both he and them that are with him, shoot Arrows at those that come up to this Gate: if happily they may die before they can enter in. Then said *Christian*, † I rejoyce

* *The Gate will be opened to broken hearted sinners.*

* *Satan envies those that enter the straight Gate.*

† *Christian entred the Gate with Joy and Trembling.*

joyce and tremble. So when he was got in, the Man of the Gate asked him, who directed him thither?

† *Talk between* Good-will *and* Christian.

*Ch. Evangelist* † bid me come hither and knock, (as I did) and he said, that you, Sir, would tell me what I must do.

Good-will. *An open door is before thee, and no Man can shut it.*

*Chr.* Now I begin to reap the Benefits of my Hazards.

Good will. *But how is it, that you came alone?*

*Chr.* Because none of my Neighbours saw their danger as I saw mine.

G. will. *Did any of them know of your coming?*

*Chr.* Yes, my Wife and Children saw me at the first, and called after me to turn again: also some of my Neighbours stood crying and calling after me to return; but I put my Fingers in my Ears, and so came on my way.

Good-will. *But did none of them follow you to perswade you to go back?*

*Chr.* Yes, both *Obstinate* and *Pliable*: But when they saw that they could not prevail, *Obstinate* went railing back: but *Pliable* came with me a little way.

G. will. *But why did he not come through?*

*Chr.* We indeed came both together, until we came at the *Slough of Dispond*, into the which we also suddenly fell. And then was my Neighbour *Pliable* discouraged, and would not adventure farther. Wherefore getting out again, on *that side* next to his own House, he told me, I should possess the brave Country alone for him: So he went *his* way, and I came *mine*. He after *Obstinate*, and I to this Gate.

* *A Man may have company when he sets out for Heaven, and yet go thither alone.*

Good

*Good-will.* Then said *Good-will*, Alas, poor Man, is the Cœleſtial Glory of ſo ſmall eſteem with him, that he counteth it not worth running the hazard of a few Difficulties to obtain it?

*Chr.* Truly, said *Chriſtian*, I have ſaid the Truth of *Pliable*, and if I ſhould alſo ſay all the truth of my ſelf, it will appear there is † no betterment 'twixt him and my ſelf. 'Tis true he went back to his own Houſe, but I alſo turned aſide to go into the way of Death, being perſwaded thereto by the carnal Argument of one Mr. *Worldly Wiſeman.*

† Chriſtian *accuſeth himſelf before the Man at the Gate.*

*Good-will.* Oh, did he light upon you? What, he would have had you have ſought for eaſe at the hands of Mr. *Legality*; they are both of them a very cheat? but did you take his Counſel?

*Chr.* Yes, as far as I durſt, I went to find out Mr. *Legality*, until I thought that the Mountain that ſtands by his Houſe, would have fallen upon my head, wherefore there I was forced to ſtop.

*Good-will.* That Mountain has been the death of many, and will be the death of many more: 'tis well you eſcaped being by it daſh'd in pieces.

*Chr.* Why, truly, I do not know what had become of me there, had not *Evangeliſt* happily met me again as I was muſing in the midſt of my *Dumps*: but 'twas God's Mercy that he came to me again, for elſe I had never come hither. But now I am come, ſuch a one as I am, more fit indeed for death, by that Mountain, than thus to ſtand talking with my Lord. But oh! what



He that will enter in muſt firſt without
Stand knocking at the Gate, nor need he doubt,
That is a knocker but to enter in;
For God can love him, and forgive his ſin.

a favour is this to me, that yet I am admitted entrance here.

*Good-will.* * We make no Objections againſt any, notwithſtanding all that they have done before they come hither, † *they in no wiſe are caſt out*; and therefore good *Chriſtian*, come a little way with me, and I will teach thee about the way thou muſt go. * Look before thee; doſt thou ſee this narrow way? *THAT* is the way thou muſt go. It was caſt up by the Patriarchs, Prophets, Chriſt and his Apoſtles, and it is as ſtreight as a *Rule* can make it: This is the way thou muſt go.

* Chriſtian *is comforted again.*

† Joh. 6. 37.

* Chriſtian *directed yet on his way.*

*Chr.* But ſaid *Chriſtian*, *is there no turnings nor windings, by which a Stranger* * *may loſe his way?*

*Good-will.* Yes, there are many ways *down* upon this; and they are crooked and wide: But *thus* thou may'ſt diſtinguiſh the right from the wrong, *the* right only being † ſtreight and narrow.

* Chriſtian *afraid of loſing his way.*

Then I ſaw in my Dream, * That *Chriſtian* asked him further, if he could not help him off with his Burden that was upon his back; for as yet he had not got rid thereof, nor could he by any means get it off without help.

† Mat. 7. 14.

* Chriſtian *weary of his Burden.*

He told him, as to thy burden, be content to bear it, until thou comeſt to the *place of* † Deliverance; for there it will fall from thy back of it ſelf.

† *There is no deliverance from the guilt and burden of Sin but by the Death and Blood of Chriſt.*

Then *Chriſtian* began to gird up his Loins, and to addreſs himſelf to his Journey. So the other told him, that by that he was gone ſome diſtance from the Gate, he would come at the Houſe of the Interpreter,

preter, at whose door he should knock and he would shew him excellent things. Then *Christian* took his leave of his friend and he again bid him God-speed.

* Christian *comes to the House of the Interpreter.*

Then he went on, till he came at the house of the * *Interpreter*, where he *knocked* over and over; at last one came to the door, and asked, *Who was there?*

*Chr.* Sir, here is a Traveller, who was bid by an acquaintance of the good Man of the House, to call here for my Profit; I would therefore speak with the Master of the House: so he called for the Master of the House; who after a little time came to *Christian*, and asked him what he would have?

*Chr.* Sir, said *Christian*, I am a Man that am come from the City of *Destruction*, and am going to the Mount *Zion*, and I was told by the Man that stands at the Gate at the head of this way, that if I called here, you would shew me excellent things, such as would be an help to me in my Journey.

**He is entertained.*

*Inter.* Then said the *Interpreter*, *Come in, I will shew thee that which will be profitable to thee. So he commanded his Man † to light the Candle, and bid *Christian* follow him, and so he had him into a private Room, and bid his Man open a door; the which when he had done, * *Christian* saw the Picture of a very grave Person hang up against the Wall, and this was the fashion of it, † *It had eyes lifted up to Heaven, the best of Books in his hand, the Law of Truth was written upon his Lips, the World was behind his Back; it stood as if it pleaded*

† *Illumination.*

* Christian *sees a brave Picture.*

* *The fashion of the Picture.*

eaded with Men, and a Crown of Gold did ng over its Head.

Chr. Then said Christian, What meaneth is?

Inter. The Man whose Picture this is, one of a thousand; he *can beget Children, travel in Birth with Children, and nurse them himself when they are born and whereas thou seest him with his yes lift up to Heaven, the best of Books n his hand, and the Law of Truth writ n his Lips; it is to shew thee, that his Work is to know and unfold dark things o Sinners; even as also thou † seest him and as if he pleaded with men; and whereas thou see'st the World as cast behind him, and that a Crown hangs over his Head; that is to shew thee, that slighting and despising the things that are present, for the love that he hath to his Master's Service, he is sure in the World that comes next, to have Glory for his Reward. Now, said the *Interpreter*, I have shewed thee *this* Picture first, * because the Man whose Picture this is, is the only Man, whom the Lord of the place whither thou art going, hath authorized to be thy Guide in all difficult Places thou mayst meet with in the way: wherefore take good heed to what I have shewed thee, and bear well in thy mind what thou hast seen; lest in thy Journey thou meet with some that pretend to lead thee right; but their way goes down to Death.

*1 Cor. 4. 15.
†Gal. 4. 19.

† *The meaning of the Picture.*

* *Why he shewed him the Picture first.*

Then he took him by the Hand, and led him into a very large *Parlor* that was full of Dust, because never swept; the which

which, after he had reviewed a little while the *Interpreter* called for a Man to *sweep*. Now when he began to sweep, the Dust began so abundantly to fly about, that *Christian* had almost therewith been choaked. Then said the *Interpreter* to a *Damsel* that stood by, bring hither Water, and sprinkle the Room; the which when she had done, it was swept, and cleansed with Pleasure.

Chr. *Then said* Christian, *What means this?*

*Int.* The *Interpreter* answered. This *Parlor* is the Heart of a Man that was never sanctified by the sweet Grace of the Gospel: the *Dust*, is his original sin, and inward Corruptions that have defiled the whole Man. He that began to sweep at first is the Law; but she that brought Water, and did sprinkle it, is the Gospel. Now, whereas thou sawest that so soon as the first began to sweep, the Dust did so fly about, that the Room by him could not be cleansed, but that thou wast almost choaked therewith: this is to shew thee, that the Law, instead of cleansing the Heart (by its working) from Sin, * doth revive, put † strength into, and * increase it in the Soul, even as it doth discover and forbid it, for it doth not give power to subdue.

* Rom. 7. 9.
† 1 Cor. 15. 56.
* Rom. 5. 20.

Again, as thou sawest the *Damsel* sprinkle the Room with Water, upon which it was cleansed with pleasure; this is to shew thee, that when the Gospel comes in the sweet and precious influences thereof to the Heart, then I say, even as thou sawest the Damsel lay the Dust by sprinkling the Floor with Water, so is sin vanquished and subdued,

bdued, and the Soul made clean, through the Faith of it, and consequently † fit for the King of Glory to inhabit.

I saw moreover in my Dream * that the *Interpreter* took him by the hand, and had him into a little Room, where sat two little Children, each one in his Chair. The Name of the eldest was *Passion*, and the Name of the other *Patience*. *Passion* seemed to be much discontented, but *Patience* was very quiet. Then *Christian* asked, What is the reason of the Discontent of *Passion*? The *Interpreter* answered, the Governour of them would have him stay for his best things, till the beginning of the next Year; but he will have all now: * But *Patience* is willing to wait.

Then I saw that one came to † *Passion* and brought him a Bag of Treasure, and poured it down at his Feet; the which he took up and rejoyced therein, and withal laughed *Patience* to scorn: But I beheld but a while, and he had * lavished all away, and had nothing left him but Rags.

Chr. *Then said* Christian *to the* Interpreter, † *Expound this matter more fully to me.*

*Inter.* So he said, These two Lads are Figures, *Passion*, of the Men of this world; and *Patience*, of the Men of that which is to come: For as here thou see'st, *Passion will have all now*, this year; that is to say, in this World; so are the Men of this World: They must have all their good things now, they cannot stay till next year, that is, untill the next World, for their Portion of good. That Proverb, * *A Bird for a Bird in the Hand is worth two in the Bush*, is of more

† John 15. 3. Eph. 5. 16. Acts 15. 9. Rom. 16. 25, 26. Joh. 15. 13.

* *He shewed him* Passion *and* Patience.

Passion *will have it now.*

* Patience *is for waiting.*

† Passion *hath his desire.*

* *And quickly lavishes all away.*

† *The Matter expounded.*

* *The Worldlyman for a Bird in the Hand.*

more Authority with them, than are a the Divine Teſtimonies of the good of th World to come. But as thou ſaweſt, that h had quickly laviſhed all away, and had pre ſently left him nothing but Rags; ſo will i be with all ſuch Men at the end of thi World.

†Patience *had the beſt Wiſdom.*

Chr. *Then ſaid* Chriſtian; *Now I ſee tha* Patience *has the beſt* † *Wiſdom, and that upo many Accounts.* 1 *Becauſe he ſtays for the be things.* 2 *And alſo becauſe he will have the Glo ry of his, when the other had nothing but Rag*

*Int.* Nay, you may add another, t wit, the Glory of the *next* World wi never wear out; but theſe are ſuddenl gone. Therefore *Paſſion* had not ſo muc reaſon to laugh at *Patience* becauſe he ha his good things firſt, as *Patience* will have to laugh at *Paſſion*, * becauſe he ha his beſt things *laſt*; for *firſt* muſt giv place to *laſt*, becauſe *laſt* muſt have hi time to come: but *laſt* gives place to no thing; for there is not another to Suc ceed: he therefore that hath his Portion *firſt*, muſt needs have a time to ſpend it but he that has his Portion *laſt*, muſt have it laſtingly: Therefore it is ſaid of † *Dives, in thy life-time thou receiveds't thy good things and likewiſe* Lazarus *evil things, but now he is comforted, and thou art tormented.*

**Things that are firſt muſt give place, but things that are laſt are laſting.*

†Luke 16. Dives *had his good things firſt.*

Chr. *Then I perceive, 'tis not beſt to co vet things that are* now, *but to wait for things to* come.

*2 Cor. 4. 18. *The firſt things are but Temporal.*

*Int.* You ſay truth, * *for the things that are not ſeen, are* Temporal; *but the things that are not ſeen, are* Eternal: But tho' thi be ſo, yet ſince things preſent, and o

fleſh

hly Appetite, *are such near Neighbours to another*; and again because Things come, and carnal sense are such Strang- one to another: Therefore it is, that first of these so suddenly fall into *ami-* and that *distance* is so continually be- een the second.

Then I saw in my Dream, that the *terpreter* took *Christian* by the Hand, d led him into a Place where was a re burning against a Wall, and one nding by it always casting much Wa- r upon it to quench it; Yet did the Fire rn higher and hotter.

*Then said* Christian, *What means this?*

The *Interpreter* answered. This Fire is e work of Grace that is wrought in the art; he that casts Water upon it, to tinguish and put it out, is the *Devil*: t in that thou seest the Fire notwith- nding burn higher and hotter, thou alt also see the reason of that: So he had m about to the backside of the Wall, here he saw a Man with a Vessel of Oyl his hand, of the which he did also con- nually cast (but secretly) into the Fire.

*Then said* Christian, *What means this?*

The *Interpreter* answered, This is *Christ*, ho continually with the Oyl of his Grace, aintains the Work already begun in the art; by the means of which, notwith- nding what the Devil can do, the Souls his People prove Gracious still. And that thou saweſt, that the Man stood be- nd the Wall to maintain the Fire; this to teach thee, that it is hard for the empted to see how this work of Grace is aintained in the Soul.

2 Cor. 12. 9.

I saw also, that the *Interpreter* took him again by the hand, and led him into a Pleasant place, where was builded a stately Palace, beautiful to behold; at the sight of which, *Christian* was greatly delighted. He saw also upon the top thereof, certain Persons walking, who were cloathed all in Gold.

Then said *Christian*, May we go in thither?

Then the *Interpreter* took him, and led him up toward the Door of the Palace: and behold, at the Door stood a great Company of Men, as desirous to go in, but durst not. There also sat a Man, at a little distance from the Door, at a Table side, with a Book, and his Ink-horn before him, to take the Name of him that should enter therein: He saw also that in the door-way stood many Men in Armor to keep it, being resolved to do to the Men that would enter what hurt and mischief they cou'd. Now was *Christian* somewhat in amaze: at last, when every Man started back for fear of the Armed Men, *Christian* saw a Man of a very stout Countenance come up to the Man that sat there to write, saying, * *Set down my Name, Sir*; the which when he had done, he saw the Man draw his Sword, and put an Helmet upon his Head, and rush toward the Door upon the Armed Men, who laid upon him with deadly force: but the Man not at all discouraged, fell to cutting and hacking most fiercely: so after he had † received and given many Wounds to those that attempted

* *The Valiant Man.*

† Acts 14. 21.

mpted to keep him out, he cuts his way rough them all, and preſſed forward in- the Palace; at which there was a plea- nt Voice heard from thoſe that were ithin, even of thoſe that walked upon e top of the Palace, ſaying,

*Come in, Come in;*
*Eternal Glory thou ſhalt win.*

o he went in, and was cloathed with ſuch arments as they. Then *Chriſtian* ſmiled, nd ſaid, I think verily I know the mean- g of this.

Now, ſaid *Chriſtian*, let me go hence. ay, ſtay (ſaid the *Interpreter*) till I have ewed thee a little more, and after that ou ſhalt go on thy way. So he took him y the hand again, and led him into a ve- y dark Room, where there ſat a Man in n Iron * Cage.

Now the Man to look on, ſeemed very d: he ſat with his Eyes looking down o the Ground, his hands folded together; nd he ſighed as if he would break his eart. Then ſaid *Chriſtian*, *What means is?* At which the *Interpreter* bid him talk ith the Man.

*Chr.* Then ſaid *Chriſtian* to the Man, *hat art thou?* The Man anſwered, *I am hat I was not once.*

Chr. *What waſt thou once?*

*Man.* The *Man* ſaid, I was once a fair and flouriſhing Profeſſor, both in mine wn Eyes, and alſo in the Eyes of others: once was, as I thought, fair for the Cœ- ſtial City, and had then even joy at the houghts that I ſhould get thither. Chr.

* Deſpair *like an Iron Cage.*

† Luke 8. 18.

Chr. *Well, but what art thou now?*

*Man.* I am *now* a Man of *Despair*, and am shut up in *it*, as in *this* Iron Cage I cannot get out; O *now* I cannot.

Chr. *But how camest thou in this Condition?*

*Man.* I left off to watch, and be sober, I laid the Reins upon the neck of my Lusts; I sinned against the light of the Word: and the goodness of God: I have grieved the Spirit, and he is gone; I tempted the Devil, and he is come to me; I have provoked God to anger, and he has left me; I have so hardned my Heart, that I *cannot* Repent.

Then said *Christian* to the *Interpreter*, But is there no hopes for such a Man as this? Ask him, said the *Interpreter.*

Chr. Then said *Christian, Is there no hope but you must be kept in the Iron Cage of Despair?*

*Man.* No none at all.

Chr. *Why? The Son of the blessed is very pitiful?*

*Man.* I have * Crucified him to myself afresh, I have despised his Person, I have despised † his Righteousness, I have counted his Blood an unholy thing, I have done despite * to the Spirit of Grace: Therefore I have shut my self out of all the Promises, and there now remains to me nothing but threatnings of certain Judgment and fiery Indignation, which shall devour me as an Adversary.

*Heb.6.6.

†Luke 19. 14.

* Heb.10. 24, 29.

Chr. *For what did you bring your self into this Condition?*

Man

*Man.* For the Lusts, Pleasures and Profits of this World; in the enjoyment of which, I did then promise my self much Delight: but now every one of those things also bite me, and gnaw me like a burning Worm.

Chr. *But canst thou not now repent and turn?*

*Man.* God hath denied me Repentance; his Word gives me no Encouragement to believe, yea himself hath shut me up in this Iron Cage: nor can all the Men in the World let me out. O Eternity; Eternity! How shall I grapple with the Misery that I must meet with in Eternity?

*Int.* Then said the *Interpreter* to *Christian*, Let this Man's Misery be remembred by thee, and be an everlasting Caution to thee.

*Chr.* Well, said *Christian*, this is fearful; God help me to watch and be sober; and to pray, that I may shun the cause of this Man's Misery. Sir, is it not time for me to go on my way now?

*Int.* Tarry till I shall shew thee one thing more, and then thou shalt go on thy way.

So he took *Christian* by the hand again, and led him into a Chamber, where there was one rising out of Bed; and as he put on his Raiment, he shook and trembled. Then said *Christian*, Why doth this Man thus tremble? The *Interpreter* then bid him tell to *Christian* the reason of his so doing: So he began and said, This Night as I was in my Sleep I dreamed,

dreamed, and behold the Heavens gre
exceeding black; also it thundred an
lightned in most fearful wise, that it pu
1 Cor. 15. me into an Agony. So I looked up i
1 Thess 4. my Dream, and saw the Clouds rack a
Jude 15. an unusual rate, upon which I heard a grea
John 5.28. Sound of a Trumpet, and saw also a Ma
2 Thess. sit upon a Cloud attended with th
1. 8. thousands of Heaven; they were all i
Rev. 20. flaming Fire, also the Heavens were on
11,12,13, burning Flame. I heard then a Voice
14. saying, *Arise ye dead, and come to Judgmen*
Isa. 26.21. and with that the rocks rent, the Grave
Mich. 7. opened, and the Dead that were therei
16, 17. came forth; some of them were exceed
Psal. 5. 1, ing glad, and looked upward; and som
2, 3. sought to hide themselves under the Moun
tains: Then I saw the Man that sat
upon the Cloud, open the Book, and bi
the World draw near. Yet there was, b
Mal. 3.2,3. reason of a fierce Flame that issued ou
Dan. 7. 9, and came before him, a convenient d
10. stance betwixt him and them, as betwi
the Judge and the Prisoners at the Ba
I heard it also proclaimed to them th
attended on the Man that sat on th
* Mark 3. Cloud, * *Gather together the Tares, th*
13. Ch. 13. *Chaff and Stubble, and cast them into th*
30. *burning Lake*; and with that the botto
Mal. 4 1. less Pit opened, just whereabout I stood
out of the Mouth of which there came i
an abundant manner Smoke, and Coals o
Fire, with hideous Noises. It was also sai
† Luke 3. to the same Persons, † *Gather my Wheat in*
17. *to the Garner*. And with that I saw man
*1 Thes. 7. catch'd up * and carried away into th
16, 17. Clouds, but I was left behind. I al

sough

fought to hide my self, but I could not, for the Man that sat upon the Cloud still kept his eye upon me: my Sins also came in my mind, and my Conscience did accuse me on every side. Upon this I awaked from my Sleep. Rom. 2. 14, 15.

Chr. *But what was it that made you so afraid of this sight.*

*Man.* Why, I thought that the day of Judgment was come, and that I was not ready for it: but this frighted me most, that the Angels gathered up several, and left me behind; also the Pit of Hell opened her Mouth just where I stood: my Conscience too afflicted me; and (as I thought) the Judge had always his eye upon me, shewing Indignation in his Countenance.

Then said the *Interpreter* to *Christian*, *Hast thou considered all these things?*

*Chr.* Yes, and they put me in *hope* and *fear.*

*Int.* Well, keep all things so in thy mind, that they may be as a *Goad* in thy sides, to prick thee forward in the way thou must go. Then *Christian* began to gird up his Loins, and to address himself to his Journey. Then said the *Interpreter*, The Comforter be always with thee, good *Christian*, to guide thee in the way that leads to the City.

So *Christian* went on his way, saying,

*Here I have seen things rare and profitable,*
*Things pleasant, dreadful, things to make me*
*In what I have began to take in hand: (stable*
*Then let me think on them, and understand*
*Wherefore they shew'd me were, and let me be*
*Thankful, O good Interpreter, to thee.*

Now I saw in my Dream, that the high way up which *Christian* was to go, was fenced on either side with a Wall, and that Wall was called * *Salvation*. Up this way therefore did burdened *Christian* run, but not without great difficulty, because of the Load on his Back.

*Isa. 36. 1.

He ran thus till he came at a Place somewhat ascending; and upon that place stood a *Cross*, and a little below in the bottom, a Sepulchre. So I saw in my Dream, that just as *Christian* came up with the *Cross*, his Burden loosed from off his Shoulders, and fell from off his Back, and began to tumble; and so continued to do, till it came to the mouth of the Sepulchre, where it fell in, and I saw it no more.

*When God releases us of our guilt and burden, we are as those that leap for Joy.*

Then was *Christian* glad and lightsome, and said with a merry heart, *He hath given me Rest, by his Sorrow; and Life, by his Death.* Then he stood still a while, to look and wonder; for it was very surprizing to him, that the sight of the Cross should thus ease him of his Burden. He looked therefore, and looked again, even till the springs that were in his Head sent the † Waters down his Cheeks. Now as he stood looking and weeping, behold three shining ones came to him, and saluted him, with *Peace be to thee*; so the first said to him, * *Thy sins be forgiven thee*; The second *stript him of his Rags*, and † cloathed him with change of Raiment. The third also *set* * *a mark in his Forehead*, and gave him a Roll with a Seal upon it, which he bid him

† Zech. 12. 10.

* Mark 2. 2.

† Zech. 3. 4.

* Eph. 1. 8. 13.

look on as he ran, and that he should give it in at the Cœleſtial Gate; ſo they went their way. Then *Chriſtian* gave three leaps for joy, and went on ſinging,

*Thus far did I come laden with my ſin,*
*Nor could ought eaſe the grief that I was in,*
*Till I came hither: What a Place is this!*
*Muſt here be the beginning of my Bliſs?*
*Muſt here the Burden fall from off my Back?*
*Muſt here the ſtrings that bound it to me crack?*
*Bleſs'd Croſs! bleſs'd Sepulchre, bleſs'd rather be*
*The man that there was put to ſhame for me.*

*A Chriſtian can ſing tho' alone, when God doth give him the joy of his heart.*

I ſaw then in my Dream that he went on *thus*, even untill he came at a Bottom, where he ſaw, a little out of the way, three men faſt aſleep, with Fetters upon their heels. The name of the one was *Simple*, another *Sloth*, and the third *Preſumption*.

* *Simple, Sloth* and *Preſumption.*

*Chriſtian* then ſeeing them lye in this caſe, went to them, if peradventure he might awake them. And cried, You are like them that ſleep on the top of a Maſt, † Prov. 23. 24. for the dead Sea is under you, a Gulf that hath no bottom: Awake therefore, and come away, *be willing alſo*, and I will help you off with your Irons. He alſo told them, if he that goeth about like * *a roaring Lyon*, comes by, you will certainly become a Prey to his Teeth. With that they look'd upon him, and began to reply in this ſort: *Simple* ſaid, *I ſee no Danger*: *Sloth* ſaid, *Yet a little more Sleep*: and *Preſumption*

* 1 Pet. 5. 8.

† *There is no perſwaſion will do, if God openeth not the Eyes.*

*sumption* said, *Every Fat must stand upon his own Bottom.* And so they lay down to sleep again, and *Christian* went on his way.

Yet was he troubled to think, that Men in that danger should so little esteem the kindness of him that so freely offered to help them, both by awakening of them, counselling of them, and proffering to help them off with their Irons. And as he was troubled thereabout, he espied two Men come tumbling over the Wall, on the left hand of the narrow way; and they made up apace to him. The name of the one was *Formalist*, and the name of the other *Hypocrisie*. So as I said, they drew up unto him, who thus entred with them into Discourse.

*Christian talked with them.

Chr. * *Gentlemen, whence came you, and whither go you?*

*Form.* and *Hyp.* We were born in the Land of *Vain-Glory*, and are going for Praise to Mount *Sion.*

Chr. *Why came you not in at the Gate which standeth at the beginning of the way? Know you not that it is written,* † *That he that cometh not in by the Door, but climbeth up some other way, the same is a Thief and a Robber?*

†John 10. 1.

*Form.* and *Hyp.* They said, that to go to the Gate for entrance, was by all their Country-men counted too far about, and that therefore their usual way was to make a short cut of it, and to climb over the Wall as they had done.

Chr. *But will it not be counted a Trespass against the Lord of the City, whither we are bound, thus to violate his revealed Will?*

For

*Form.* and *Hyp.* They told him, * That as for that, he needed not trouble his head thereabout: for what they did they had custom for, and could produce (if need were) Testimony that would witness it, more for than a thousand Years.

*They that come into the way, but not by the door, think that they can say something in vindication of their own Practice.*

Chr. *But, said* Christian, *will it stand a Tryal at Law?*

*Form.* and *Hyp.* They told him that *custom*, it being of so long a standing as above a thousand Years, would doubtless now be admitted as a thing legal by an impartial Judge. And besides, say they, if we get into the way, what's matter which way we get in? if we are in we are in: thou art but in the way, who as we perceive, came in at the Gate; and we are also in the way that came tumbling over the Wall; Wherein now is thy Condition better than ours?

*Chr.* I walk by the *Rule* of my Master, you walk by the rude working of your Fancies. You are counted Thieves already, by the Lord of the way, therefore I doubt you will not be found true men at the end of the way. You come in by your selves, without his Direction, and shall go out by your selves, without his Mercy.

To this they made him but little Answer; only they bid him look to himself. Then I saw that they went on; every Man in his Way, without much Conference one with another; save that these two Men told *Christian*, That, as to *Laws* and *Ordinances*, they doubted not but they should as conscientiously do them as he. Therefore, said they, We see not wherein

thou differeſt from us, but by the Coa
that is on thy Back, which was, as we trow
given thee by ſome of thy Neighbours, to
hide the ſhame of thy Nakedneſs.

*Gal. 1. 16. *Chr.* By * Laws and Ordinances you will not be ſaved, ſince you came not in by the door. And as for this *Coat* that is on my back, it was given me by the Lord of the place whither I go; and that, as you ſay, to cover my nakedneſs with. And I take it as a token of kindneſs to me, for I had nothing but Rags before; and beſides, † thus I comfort my ſelf as I go; Surely, think I, when I come to the Gate of the City, the Lord thereof will know me for good, ſince I have his *Coat* on my Back! a *Coat* that he gave me freely in the day that he ſtript me of my Rags. I have moreover a mark in my forehead, of which perhaps you have taken no notice, which one of my Lords moſt intimate Aſſociates fixed there in the day that my Burden fell off my Shoulders. I will tell to you moreover, that I had then given me a Roll ſealed, to comfort me by reading, as I go on the way; I was alſo bid to give it in at the Cœleſtial Gate, in token of my certain going in after it; all which things I doubt you want, and want them becauſe you came not in at the Gate.

† Chriſtian *has got his Lords Coat on his back, and is comforted therewith: he is comforted alſo with his Mark and his Roll.*

To theſe things they gave him no anſwer, only they looked upon each other, and *laughed*. Then I ſaw that they went on all, ſave that *Chriſtian* kept * before, who had no more talk but with himſelf, and that ſometimes ſighingly, and ſome-

* Chriſtian *has talk with himſelf.*

time



Who's this; the Pilgrim. How! 'tis very true,
Old things are past away, all's become new.
Strange! he's another Man upon my word,
They be fine Feathers that make a fine Bird.

thou differest from us, but by the *Coat* that is on thy Back, which was, as we trow, given thee by some of thy Neighbours, to hide the shame of thy Nakedness.

*Gal. 1. 16. *Chr.* By * Laws and Ordinances you will not be saved, since you came not in by the door. And as for this *Coat* that is on my back, it was given me by the Lord of the place whither I go; and that, as you say, to cover my nakedness with. And I take it as a token of kindness to me, for I had nothing but Rags before; and besides, † thus I comfort my self as I go; Surely, think I, when I come to the Gate of the City, the Lord thereof will know me for good, since I have his *Coat* on my Back! a *Coat* that he gave me freely in the day that he stript me of my Rags. I have moreover a mark in my forehead, of which perhaps you have taken no notice, which one of my Lords most intimate Associates fixed there in the day that my Burden fell off my Shoulders. I will tell to you moreover, that I had then given me a Roll sealed, to comfort me by reading, as I go on the way; I was also bid to give it in at the Coelestial Gate, in token of my certain going in after it; all which things I doubt you want, and want them because you came not in at the Gate.

† *Christian has got his Lords Coat on his back, and is comforted therewith: he is comforted also with his Mark and his Roll.*

To these things they gave him no answer, only they looked upon each other, and *laughed*. Then I saw that they went on all, save that *Christian* kept * before, who had no more talk but with himself, and that sometimes sighingly, and sometimes

* *Christian has talk with himself.*



Who's this; the Pilgrim. How! 'tis very true,
Old things are past away, all's become new,
Strange! he's another Man upon my word,
They be fine Feathers that make a fine Bird.

times comfortably: also he wou'd be often reading in the Roll, that one of the shining ones gave him, by which he was refreshed.

I beheld then, that they all went on till they came to the foot of the Hill † *Difficulty*, at the bottom of which was a Spring. There were also in the same place two other ways, besides that which came straight from the Gate; one turned to the left hand, and the other to the right, at the bottom of the Hill: but the narrow way lay right up the Hill (and the name of the going up the side of the Hill, is called *Difficult*) *Christian* went now to the † Spring, and drank thereof to refresh himself, and then began to go up the Hill, saying,

† *He comes to the Hill* Difficulty.

† Isa. 49. 10.

*The Hill, though high, I covet to ascend,*
*The Difficulty will not me offend.*
*For I perceive the way to Life lies here;*
*Come, pluck up, Heart, let's neither faint nor fear.*
*Better, tho, difficult, the right way to go,*
*Than wrong, though easie, where the end is Woe.*

The other two also came to the Foot of the Hill; but when they saw that the Hill was steep and high, and that there were two other ways to go; and supposing also that these two ways might meet again with that up which *Christian* went, on the other side of the Hill: Therefore they were resolved to go in those ways, (now the name of one of those ways was *Danger*,

*Danger*, and the name of the other *Destruction*. So the one took the way which is called *Danger*, which did lead him into a great Wood, and the other took directly up the way to *Destruction*, which led him into a wide Field, full of dark Mountains, where he stumbled and fell, and rose no more. * *The Danger of turning out of the way.*

I looked then after *Christian*, to see him go up the Hill, where I perceived he fell from running to going, and from going to clambering upon his Hands and his Knees, because of the steepness of the place. Now about the mid-way to the top of the Hill, was a pleasant † *Arbor*, made by the Lord of the Hill, for the refreshing of weary Travellers. Thither therefore *Christian* got, where also he sat down to rest him. Then he pull'd his Roll out of his Bosom, and read therein to his comfort; he also now began afresh to take a review of the Coat or Garment that was given him as he stood by the Cross. Thus pleasing himself a while he at last fell into a Slumber, and thence into a fast Sleep, which detained him in that place until it was almost Night; and in his Sleep * his Roll fell out of his hand. Now as he was sleeping, there came one to him and awaked him, saying, † *Go to the* Ant *thou Sluggard, consider her ways, and be wise*: and with that *Christian* suddenly started up, and sped him on his way, and went apace till he came to the top of the Hill. † *A Word of Grace.* * *He that sleeps is a loser.* † Prov. 2. 6.

Now when he was got up to the top of the Hill, there came two Men running to

meet him amain; the name of the one was *Timorous, and the other *Mistrust*: to whom *Christian* said, Sirs, what's the matter you run the wrong way: *Timorous* answered, That they were going to the City of *Zion*, and had got up that *Difficult* place; but said he, the further we go, the more danger we meet with, wherefore we turned, and are going back again.

* Christian *meets with* Mistrust *and* Timorous.

Yes, said *Mistrust*, for just before us lies a couple of Lions in the way (whether sleeping or waking we know not) and we could not think, if we came within reach, but they would presently pull us in pieces.

Chr. *Then said* Christian, *You make me afraid, but whither shall I fly to be safe? If I go back to my own Country,* That *is prepared for Fire and Brimstone, and I shall certainly perish there. If I can get to the Celestial City, I am sure to be in safety there.* * *I must venture; To go back is nothing but death, to go forwards is fear of Death, and life everlasting beyond it. I will yet go forward.* So Mistrust *and* Timorous *ran down the Hill, and* Christian *went on his way. But thinking again of what he heard from the Men, he felt in his Bosom for his Roll, that he might read therein, and be comforted; but he felt, and found* † *it not. Then was* Christian *in great distress, and knew not what to do, for he wanted that which used to relieve him; and that which should have been his Pass into the Celestial City. Here therefore he began to be much* * *perplexed, and knew not what to do; at last he bethought himself that he had slept in the* Arbor *that is on the side of the Hill; and falling down upon his knees, be-*

* Christian *shakes for fear.*

† Christian *missed his Roll, wherein he used to take comfort.*

* *He is perplexed for his Roll.*



Shall they who wrong begin yet rightly end?
Shall they at all have safety for their friend?
No, no, in head-strong manner they set out,
And headlong will they fall at last no doubt.

he asked God forgiveneſs for that fooliſh fact, and then went back to look for his Roll. But all the way he went back, who can ſufficiently ſet forth the ſorrow of Chriſtian's heart? Sometimes he ſighed, ſometimes he wept, and oftentimes he chid himſelf, for being ſo fooliſh to fall aſleep in that place which was erected only for a little refreſhment for his wearineſs. Thus therefore he went back, carefully looking on this ſide, and on that, all the way as he went, if happily he might find the Roll, that had been his comfort ſo many times in his Fourney. He went thus till he came again within ſight of the Arbor where he ſat and ſlept; but that ſight renewed † his ſorrow the more, by bringing again, even afreſh, his evil of ſleeping unto his mind. Thus therefore he now went on bewailing his ſinful ſleep, ſaying, O wretched Man that I am, that I ſhould ſleep in the day time, that I ſhould ſleep in the midſt of difficulty! that I ſhould ſo indulge the fleſh as to uſe that reſt for eaſe to my fleſh, which the Lord of the Hill hath erected only for the relief of the Spirits of Pilgrims! How many ſteps have I took in vain! (Thus it happened to Iſrael, for their ſin they were ſent back again by the way of the Red Sea) and I am made to tread thoſe ſteps with ſorrow, which I might have trod with delight, had it not been for this ſinful ſleep. How far might I have been on my way by this time! I am made to tread thoſe ſteps thrice over, which I needed not to have trod but once: Yea now alſo I am like to be benighted, for the day is almoſt ſpent, O that I had not ſlept! Now by this time he was come to the Arbor again, where for a while he

† Chriſtian bewails his fooliſh ſleeping.

Rev. 2. 2. 2 Theſ. 5. 7, 8.

*he sat down and wept; but at last (as* Christian *would have it) looking sorrowfully down under the Settle, there he * espied his Roll; the which he with trembling and haste catch'd up and put into his Bosom. But who can tell how joyful this Man was, when he had gotten his Roll again? For this Roll was the assurance of his Life, and acceptance at the desired Haven. Therefore he laid it up in his Bosom, gave thanks to God for directing his Eye to the place where it lay, and with Joy and Tears betook himself again to his Journey. But Oh, how nimbly did he go up the rest of the Hill! Yet before he got up, the Sun went down upon* Christian; *and this made him again recal the Vanity of his sleeping to his remembrance; and thus he again began to condole with himself;* O thou sinful sleep! how for thy sake am I like to be benighted in my Journey! I must walk without the Sun, darkness must cover the path of my Feet, and I must hear the noise of the doleful Creatures, because of my sinful sleep! *Now also he remembred the story that* Mistrust *and* Timorous *told him of, how they were frighted with the sight of the Lions. Then said* Christian *to himself again, These Beasts range in the night for their prey, and if they should meet with me in the dark, how should I shift them? how should I escape being by them torn in pieces? Thus he went on, but while he was bewailing his unhappy miscarriage, he lift up his Eyes, and behold there was a very stately Palace before him, the name of which was* Beautiful, *and it stood by the High-way side.*

* Christian *findeth his Roll where he lost it.*

So I saw in my Dream, that he made haſt and went forward, that if poſſible he might get Lodging there; Now before he had gone far, he entered into a very narrow Paſſage, which was about a furlong off the *Porter*'s Lodge, and looking very narrowly before him as he went, he eſpied two Lions in the way. Now, thought he, I ſee the danger that *Miſtruſt* and *Timorous* were driven back by. (The Lions were chained, but he ſaw not the Chains.) Then he was afraid, and thought alſo himſelf to go back after them, for he thought nothing but Death was before him: But the *Porter* at the Lodge, whoſe name is *Watchful*, perceiving that *Chriſtian* made a halt, as if he would go back, cryed unto him, ſaying, Is thy ſtrength ſo ſmall? fear not the Lions, for they are chained, and are placed there for tryal of Faith, where it is; and for diſcovery of thoſe that have none: keep in the midſt of the Path, and no hurt ſhall come unto thee.

* Mark 13. 14.

Then I ſaw that he went on, trembling for fear of the Lions; but taking good heed to the directions of the *Porter*, he heard them roar, but they did him no harm. Then he clapt his hands, and went on till he came and ſtood before the Gate where the *Porter* was. Then ſaid *Chriſtian* to the *Porter*, Sir, What Houſe is this, and may I lodge here to night? The *Porter* anſwered, This Houſe was built by the Lord of the Hill, and he built it for the Relief and Security of Pilgrims. The *Porter* alſo asked whence he was, and whither he was going?

*Chr.* I am come from the City of *Deſtruction*, and am going to Mount *Zion*; but becauſe the Sun is now ſet, I deſire, if I may, to lodge here to night.

Por. *What is your name?*

*Chr.* My Name is now *Chriſtian*, but my Name at the firſt was *Graceleſs*: I came of the Race of * *Japhet*, whom God will perſwade to dwell in the Tents of *Shem*. * Gen. 9. 27.

Por. *But how doth it happen that you come ſo late, the Sun is ſet?*

*Chr.* I had been here ſooner, but that, wretched Man that I am! I ſlept in the *Arbor* that ſtands on the Hill-ſide; nay I had, notwithſtanding that, been here much ſooner, but that in my ſleep I loſt my evidence, and came without it to the brow of the Hill, and then feeling for it, and finding it not, I was forced, with ſorrow of Heart, to go back to the place where I ſlept my ſleep, where I found it, and now I am come.

*Por.* Well, I will call out one of the Virgins of this place, who will (if ſhe like your talk) bring you into the reſt of the Family, according to the Rules of the Houſe. So *Watchful* the *Porter* rang a Bell, at the ſound of which came out at the door of the Houſe a grave and beautiful Damſel named *Diſcretion*, and asked why ſhe was called?

The *Porter* anſwered, This Man is in a Journey from the City of *Deſtruction* to Mount *Zion*, but being weary and benighted, he asked me if he might lodge here to night? ſo I told him I would call for thee, who,



Difficult is behind, Fear is before,
Tho he's got on the Hill, the Lions roar;
A Christian man is never long at ease;
When one fright's gone, another doth him seize.

who,

who, after discourse had with him, mayst do as seemeth thee good, even according to the Law of the House.

Then she asked him whence he was, and whither he was going? and he told her. She asked also, how he got in the way? and he told her. Then she asked him, What he had seen and met with in the way? and he told her. And at last, she asked his Name? so he said, It is *Christian*, and I have so much the more a desire to lodge here to night, because, by what I perceive, this place was built by the Lord of the Hill, for the relief and security of Pilgrims; So she smiled, but the water stood in her Eyes: And after a little pause, she said, I will call forth two or three more of the Family. So she ran to the Door and called out *Prudence*, *Piety* and *Charity*, who after a little more discourse with him, had him into the Family; and many of them meeting him at the threshould of the House, said, Come in thou blessed of the Lord; this House was built by the Lord of the Hill, on purpose to entertain such Pilgrims in. Then he bowed his head, and followed them into the House: so when he was come in, and sat down, they gave him something to drink; and consented together that until supper was ready, some of them should have some particular discourse with *Christian*, for the best improvement of time, and they appointed *Piety* and *Prudence*, and *Charity* to discourse with him: and thus they began.

Piety.

Piety discourses him.

Piety. *Come, good* Christian, *since we have been so loving to you, to receive you into our house this night; let us, if perhaps we may better our selves thereby, talk with you of all things that have hapned to you in your Pilgrimage?*

*Chr.* With a very good will, and I am glad that you are so well disposed.

Piety. *What moved you at first to betake your self to a Pilgrims life?*

* *How* Christian *was driven out of his own Country.*

*Chr.* I was * driven out of my Native Country by a dreadful sound that was in mine Ears, *to wit*, That unavoidable destruction did attend me, if I abode in that place where I was.

Piety. *But how did it happen that you came out of your Country this way.*

*Chr.* It was as God would have it; for when I was under the fears of destruction, I did not know whither to go; but by chance there came a Man, even to me, (as I was trembling and weeping) whose name is † *Evangelist*, and he directed me to the Wicket Gate, which else I should never have found. and so set me into the way that hath led me directly to this House.

† *How he got into the way to* Zion.

Piety. *But did you not come by the House of the Interpreter?*

*Chr.* Yes, and did see such things there, the remembrance of which will stick by me as long as I live: especially three things, *to wit, How Christ, in despite of Satan, maintains his work of Grace in the Heart; how the Man had sinned himself quite out of hopes of Gods mercy, and also the dream of him that thought in his sleep the day of Judgment was come.

* *A rehearsal of what he saw in the way.*

Piety.

Piety. *Why? did you hear him tell his Dream?*

*Chr.* Yes, and a dreadful one it was, I thought; it made my heart ake as he was telling of it, but yet I am glad I heard it.

Piety. *Was that all you saw at the House of the Interpreter?*

*Chr.* No, he took me and had me where he shewed me a ſtately Palace, and how the People were clad in Gold that were in it; and how there came a venturous Man, and cut his way through the Armed Men that ſtood in the Door to keep him out; and how he was bid to come in, and win eternal Glory; Methought thoſe things did raviſh my Heart; I would have ſtaid at that good Mans houſe a twelve month, but that I knew I had further to go.

Piety. *And what saw ye else in the way?*

*Chr.* Saw! Why, I went but a little further, and I ſaw one, as I thought in my mind, hang bleeding upon a Tree; and the very ſight of him made my Burden fall off my back (for I groaned under a very heavy burden) but then it fell down from off me. 'Twas a ſtrange thing to me, for I never ſaw ſuch a thing before; Yea, and while I ſtood looking up (for then I could not forbear looking) three ſhining ones came to me: one of them teſtified that my ſins were forgiven me; another ſtript me of my Rags, and gave me this broidered Coat which you ſee; and the third ſet the mark which you ſee in my fore-head, and gave me this ſealed Roll (and with that he plucked it out of his Boſom.)

Piety,

Piety. *But you saw more than this, did you not?*

*Chr.* The things that I have told you were the best, yet some other matter I saw, as namely, I saw three Men, *Simple*, *Sloth* and *Presumption*, lie a sleep a little out of the way as I came, with Irons upon their Heels; but do you think I could awake them? I also saw *Formality* and *Hypocrisie* come tumbling over the Wall to go (as they pretended) to *Zion*, but they were quickly lost; even as my self did tell them, but they would not believe: but, above all, I found it hard work to get up this Hill, and as hard to come by the Lions Mouth; and truly if it had not been for the good Man, the Porter that stands at the Gate, I do not know, but that after all, I might have gone back again: but I thank God I am here, and I thank you for receiving of me.

Prudence *discourses him.*

Then *Prudence* thought good to ask him a few Questions, and desired his answer to them.

Pru. *Do you not think sometimes of the Country from whence you came?*

* Christian's *thoughts of his Native Country.* Heb. 11. 15, 16.

*Chr.* Yes, * but with much shame and detestation; *Truly, if I had been mindful of that Country from whence I came out, I might have had opportunity to have returned; but now I desire a better Country, that is an heavenly.*

† Christian *distasted with carnal cogitations.*

Pru. *Do you not yet bear away with you some of the things that then you were conversant withal?*

*Chr.* Yes, but greatly against my will, especially my inward and † carnal cogitations;

ns; with which all my Country-men, as well as my self, were delighted; but now all those things are my grief, and might but chuse mine own things, I would chuse never to think of those things more: but when I would be a doing of that which is best, † that which is worst is with me.

* Christian's choice.
† Rom. 7.

Pru. *Do you not find sometimes, as if those things were vanquished, which at other times are your perplexity?*

*Chr.* Yes, but that is but seldom; but they are to me * golden hours, in which such things happen to me.

* Christian's golden hours.

Pru. *Can you remember by what means you find your annoyances at times, as if they were vanquished?*

*Chr.* Yes, when † I think what I saw at the Cross, that will do it; and when I look upon my Broidered Coat, that will do it; and when I look into the Roll that I carry in my Bosom, that will do it; and when my thoughts wax warm about whither I am going, that will do it.

† *How Christian gets power against his Corruptions*

Pru. *And what is it that makes you so desirous to go to Mount Zion?*

*Chr.* Why, * there I hope to see him *alive*, that did hang *dead* on the Cross; and there I hope to be rid of all those things, that to this day are in me an annoyance to me; there, they say, there is no † death, and there I shall dwell with such Company as I like best. For to tell you truth, I love him, because I was by him eased of my burden, and I am weary of my inward sickness: I would fain be where I shall die no more, and with the Company that shall continually cry, * *Holy, Holy, Holy.*

* *Why Christian would be at Mount Zion.*
† Isa. 25. 8. Rev. 21. 4.

* Charity discourses him.

Then

Then said *Charity* to *Christian*, *Have you a Family? Are you a married man?*

*Chr.* I have a Wife and four small Children.

Cha. *And why did you not bring them along with you?*

* Christian's *love to his Wife & Children.*

*Chr.* Then *Christian* * wept, and said, Oh, how willingly would I have done it, but they were all of them utterly averse to my going on Pilgrimage.

Cha. *But you should have talked to them, and have endeavoured to have shown them the danger of being behind.*

*Chr.* So I did, and told them also what God had shewed to me of the Destruction of our City: but I seemed to them as one that mocked; and they believed me not.

Gen. 19. 14.

Cha. *And did you pray to God that he would bless your Counsel to them?*

*Chr.* Yes, and that with much affection; for you must think that my Wife and poor Children were very dear unto me.

Cha. *But did you tell them of your own sorrow, and fear of Destruction? for I suppose that destruction was visible enough to you?*

† Christian's *fear of perishing might be read in his very countenance.*

*Chr.* Yes, over, and over, and over. They might also † see my fears in my Countenance, in my Tears, and also in my trembling under the apprehension of the Judgments that did hang over our heads; but all was not sufficient to prevail with them to come with me.

* *The cause why his Wife and Children did not go with him.*

Cha. *But what could they say for themselves, why they came not?*

*Chr.* Why, *my Wife was afraid of losing this World; and my Children were given to the foolish delights of youth: so what by

y one thing, and what by another, they ft me to wander in this manner alone.

Cha. *But did you not with your vain life, mp all that you by words used by way of rswasion to bring them away with you?*

*Chr.* Indeed I cannot commend my life, r I am conscious to my self of many fail- gs therein: I know also that a man by s Conversation may soon overthrow hat by Argument or Perswasion he doth bour to fasten upon others for their ood. Yet, this I can say, I was very wary giving them occasion, by any unseemly tion, to make them averse to going on lgrimage. Yea for this very thing, they uld tell me I was too precise, and that denyed my self of things (for their sakes) which they saw no evil. Nay, I think I y say, that if what they saw in me did nder them, it was my great tenderness in nning against God, or of doing any rong to my Neighbour.

Christian's *good conversation before his Wife and Children.*

Cha. *Indeed* † Cain *hated his Brother, ause his own works were evil, and his rothers righteous; and if thy Wife and Chil- en have been offended with thee for this, ey thereby shew themselves to be implacable good,* † *and thou hast delivered thy Soul om their blood.*

† Christian *clear of their Blood, if they perish.*

† Ezek. 4. 19.

Now I saw in my Dream, that thus they t talking together untill Supper was rea- y. So when they had made ready, they t down to meat: Now the Table was rnished with † fat things, and with Wine that was well refined, and all their talk at the Table was about the LORD f the Hill: as namely, about what HE had

† *What Christian had to his Supper.*

* *Their Talk at Supper time.*

had done, and whereof HE did what HE did, and why he had builded that House; and by what they said, I perceived that HE had been a *great Warriour*, and had † Heb 2. 14, 15. fought with, and slain * him that had the power of Death, but not without great danger to himself: which made me love him the more.

For, as they said, and as I believe (said *Christian*) he did it with the loss of much blood: but that which put glory of Grace into all he did, was, that he did it out of pure love to this Country. And beside, there were some of them of the Houshold that said, they had been and spoke with him since he did dye on the Cross; and they have attested, that they had it from his own lips, that he is such a lover of poor Pilgrims, that the like is not to be found from the East to the West.

They moreover gave an instance of what they affirm'd, and that was, He had stript himself of his glory, that he might do this for the Poor; and that they heard him say and affirm, *That he would not dwell in the Mountain of Zion alone.* They said moreover, That he had made many Pilgrims * Princes, though by nature they were Beggers born, and their original had been the Dunghil.

* *Christ makes Princes of Beggers.* 1 Sam. 2. 8. Ps. 113. 7.

Thus they discourst together till late at night, and after they had committed themselves to their Lord for Protection, they betook themselves to rest: The Pilgrim they laid in a large upper * Chamber, whose Window opened towards the Sun-rising: the name of the Chamber was

* Christians *Bed-Chamber.*

Peace

*Peace*, where he slept till break of day, and then he awoke, and sung.

*Where am I now! is this the love and care*
*Of Jesus, for the men that Pilgrims are*
*Thus to provide! That I should be forgiven!*
*And dwell already the next door to Heaven.*

So in the morning they all got up, and after some more discourse, they told him that he should not depart till they had shew'd him the *Rarities* of that place. And first they had him into the Study, *where they shewed him Records of the greatest Antiquity; in which, as I remember my Dream, they shewed him first the *Pedigree* of the Lord of the Hill, that he was the Son of the Ancient of Days, and came by that eternal Generation. Here also were more fully Recorded the Acts that he had done, and the names of many hundreds that he had taken into his Service; and how he had placed them in such Habitations that could neither by length of Days, nor decays of Nature be dissolved.

* Christian *had into the Study, and what he saw there*

Then they read to him some of the worthy Acts that some of his Servants had done. As how they had subdued Kingdoms, wrought Righteousness, obtained Promises, stopped the mouths of Lions, quenched the †violence of Fire, escaped the edge of the Sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the Armies of the *Aliens*.

† Heb. 11. 33, 34.

Then they read again in another part of the Records of the House where it was shewed how willing their Lord was to

receive into his favour, any, even any, though they in time past had offered great affronts to his Person and Proceedings. Here also were several other Histories of many other famous things, of all which *Christian* had a view: as of things both Ancient and Modern, together with Prophecies and Predictions of things that have their certain accomplishment both to the dread and amazement of Enemies, and the comfort and solace of Pilgrims.

† Christian *had into the Armory.*

The next day they took him, and had him into the †Armory, where they shewed him all manner of Furniture, which their Lord had provided for Pilgrims, as Sword, Shield, Helmet, Breft-plate, *All Prayer*, and shoes that would not wear out. And there was here enough of this to harness out as many men, for the service of their Lord, as there be Stars in the Heaven for multitude.

* Christian *made to see ancient things.*

They also shewed him some of the Engines, with which some of his Servants had done wonderful things. * They shewed him *Moses*'s Rod, the Hammer and Nail with which *Jael* slew *Sisera*, the Pitchers, Trumpets, and Lamps too, with which *Gideon* put to flight the Armies of *Midian*. Then they shewed him the Oxes Goad wherewith *Shamger* slevv six hundred men. They shewed him also the Jaw-bone with which *Sampson* did such mighty feats; they shewed him moreover the Sling and Stone with which *David* slew *Goliah* of *Gath*: and the Sword also with which their Lord vvill kill the man of Sin in the day that he shall rise up to the Prey. They

shevve

shewed him beside, many excellent things, with which *Christian* was much delighted. This done, they went to their rest again.

Then I saw in my Dream, that on the morrow he got up to go forwards, but they desired him to stay till the next day also; and then said they we will (if the day be clear) shew you the *delectable Mountains; which they said, would yet further add to his comfort, because they were nearer the desired Heaven, than the place where at present he was. So he consented and staid. When the morning was up, they had him to the top of the House, † and bid him look South, so he did: and behold at a great distance he saw a most pleasant Mountainous Country, beautified with Woods, Vine-yards, Fruits of all sorts; Flowers also, with Springs and Fountains, very delectable to behold. Then he asked the name of the Country? they said it was *Immanuel's Land*: and it is as common, say they, as this Hill is, to and for all the Pilgrims. And when thou comest there, from thence thou mayest see to the Gate of the Coelestial City; as the Shepherds that live there will make appear.

Now he bethought himself of setting forward,* and they were willing he should: but first, said they, let us go again into the Armory; so they did, and when he came there, they † harnessed him from head to foot, with what was of proof, lest perhaps he should meet with assaults in the way. He being therefore thus accoutred,

* Christian *shewed the delectable Mountains.*

† Isa. 33. 16, 17.

* Christian *set forward.*

† Christian *sent away armed.*

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shevve

ſhewed him beſide, many excellent things, with which *Chriſtian* was much delighted. This done, they went to their reſt again.

Then I ſaw in my Dream, that on the morrow he got up to go forwards, but they deſired him to ſtay till the next day alſo; and then ſaid they we vvill (if the day be clear) ſhevv you the *delectable Mountains; vvhich they ſaid, vvould yet further add to his comfort, becauſe they vvere nearer the deſired Heaven, than the place where at preſent he was. So he conſented and ſtaid. When the morning was up, they had him to the top of the Houſe, † and bid him look South, ſo he did: and behold at a great diſtance he ſavv a moſt pleaſant Mountainous Country, beautified vvith Woods, Vine-yards, Fruits of all ſorts; Flovvers alſo, vvith Springs and Fountains, very delectable to behold. Then he asked the name of the Country? they ſaid it vvas *Immanuel's Land*: and it is as common, ſay they, as this Hill is, to and for all the Pilgrims. And vvhen thou comeſt there, from thence thou mayeſt ſee to the Gate of the Cœleſtial City; as the Shepherds that live there vvill make appear.

* Chriſtian *ſhewed the delectable Mountains.*

† Iſa. 33. 16, 17.

Now he bethought himſelf of ſetting forward,* and they were willing he ſhould: but firſt, ſaid they, let us go again into the Armory; ſo they did, and vvhen he came there, they † harneſſed him from head to foot, with vvhat was of proof, leſt perhaps he ſhould meet with aſſaults in the way. He being therefore thus accoutred,

* Chriſtian *ſet forward.*

† Chriſtian *ſent away armed.*



Whilſt *Chriſtian* is among his godly friends,
Their golden mouths make him ſufficient mends.
For all his griefs, and when they let him go,
He's clad with northern ſteel from top to toe.

coutred

countred, walketh out with his Friends to the Gate, and there he asked the Porter if he saw any Pilgrims pass by; then the Porter answered, Yes.

Chr. *Pray did you know him? said he.*

*Por.* I asked his name, and he told me it was *Faithful.*

*Chr.* O said *Christian, I know him, he is my Towns-man, my near Neighbour, he comes from the place where I was born; how far do you think he may be before?*

*Por.* He is got by this time below the Hill.

Chr. *Well,* * said Christian, *good Porter, the Lord be with thee; and add to all thy blessings much increase for the kindness that thou hast shewed to me.*

* *How Christian, and the Porter greet at parting.*

Then he began to go forward, but *Discretion, Piety, Charity* and *Prudence* would accompany him down to the foot of the Hill. So they went on together, reiterating their former discourses till they came to go down the Hill. Then said *Christian,* as it was *difficult* coming up, so (so far as I can see) it is *dangerous* going down. Yes, said *Prudence,* so it is: for it is an hard matter for a man to go down into the Valley of *Humiliation,* as thou art now, and to catch no slip by the way: Therefore, said they, are we come out to accompany thee down the Hill. So he began to go down; but very warily, yet he caught a slip or two.

*The Valley of Humiliation.*

Then I saw in my Dream, that these good Companions (when *Christian* was gone down to the bottom of the Hill) gave him a Loaf of Bread, a Bottle of

Wine and a Cluster of Raisins, and then he went on his way.

But now in this Valley of *Humiliation* poor *Christian* was hard put to it, for he had gone but a little way before he espied a foul *Fiend* coming over the Field to meet him; his name is *Apollyon*. Then did *Christian* begin to be afraid, and to cast in his mind whether to go back or stand his ground. But he considered again, that he had no Armor for his Back, and therefore thought that to turn the Back to him might give him greater advantage with ease to pierce him with his Darts; therefore he resolved to venture, and stand his ground. For, thought he, * had I no more in mine eye than the saving of my life, 'twould be the best way to stand.

Christian's *Armor for his Back.*

* Christian's *resolution in the approach of* Apollyon.

So he went on, and *Apollyon* met him: now the Monster was hideous to behold, he was cloathed with scales like a Fish; (and they are his pride) he had Wings like a Dragon, Feet like a Bear, and out of his Belly came Fire and Smoke, and his Mouth was as the Mouth of a Lyon. When he was come up to *Christian*, he beheld him with a disdainful countenance, and thus began to question with him.

Apol. *Whence came you, and whither are you bound?*

*Chr.* I am come from the City of *De-*† *struction*, † which is the place of all evil, and am going to the City of *Zion*.

† *Discourse betwixt* Christian *and* Apollyon.

Apol. *By this I perceive thou art one of my Subjects, for all that Country is mine, and I am the Prince and God of it. How is it then that thou hast run away from thy King? Were*

*Were it not that I hope thou mayest do me more service, I would strike thee now at one blow to the Ground.*

*Chr.* I was born indeed in your Dominions, but your service was hard, and your Wages was such as a Man could not live on, *for the Wages of sin is death*; therefore when I was come to years, I did as other considerate Persons do, look out, if perhaps I might mend my self. † Rom. 6. 23.

Apol. *There is no Prince that will thus lightly lose his Subjects, neither will I as yet lose thee; but since thou complainest of thy Service and Wages, be content to go back, what our Country will afford, I do here promise to give thee.* † Apollyon's flattery.

*Chr.* But I have left my self to another, even to the King of Princes, and how can I with fairness go back with thee?

Apol. *Thou hast done in this according to the Proverb,* † change a bad for a worse: *but it is ordinary for those that have professed themselves his Servants, after a while to give him the slip, and return again to me: do thou so too, and all shall be well.* † Apollyon undervalues Christ's service.

*Chr.* I have given him my Faith, and sworn my Allegiance to him, how then can I go back from this, and not be hanged as a Traytor?

Apol. *Thou didst the same to me, and yet I am willing to pass by all, if now thou wilt yet turn again, and go back.*

*Chr.* What I promised thee was in my nonage, and besides I count that the Prince under whose Banner now I stand, is able to absolve me, yea, and to pardon also what I did as to my compliance with

thee: and beſides (O thou deſtroying *Apollyon*) to ſpeak truth, I like his Service, his wages, his Servants, his Government, his Company, and Country better than thine: and therefore leave off to perſwade me further, I am his Servant, and I will follow him.

Apollyon *pleads the grievous end of Chriſtians, to diſſwade* Chriſtian *from perſiſting in his way.*

Apol. *Conſider again, when thou art in cool blood, what thou art like to meet with in the way that thou goeſt. Thou knoweſt, that for the moſt part, his Servants come to an ill end, becauſe they are Tranſgreſſors againſt me and my ways; how many of them have been put to ſhameful deaths? and beſides, thou counteſt his Service better than mine; whereas he never came yet from the place where he is, to deliver any that ſerved him out of their hands: but as for me, how many times, as all the World very well knows, have I delivered, either by power or fraud, thoſe that have faithfully ſerved me, from him and his; though taken by them; and ſo I will deliver thee.*

*Chr.* His forbearing at preſent to deliver them, is on purpoſe to try their love, whether they will cleave to him to the end: and as for the ill end thou ſayeſt they come to, that is moſt glorious in their account: For, for preſent deliverance, they do not much expect it; for they ſtay for their Glory, and then they ſhall have it, when their Prince comes in his, and the Glory of the Angels.

Apol. *Thou haſt already been unfaithful in thy ſervice to him, and how doſt thou think to receive Wages of him?*

*Chr.* Wherein, O *Apollyon*, have I been unfaithful to him?

Apol.

Apol. *Thou didst faint at first setting out, when thou wast almost choaked in the Gulf of* Despond, *thou didst attempt wrong ways to be rid of thy Burden, whereas thou should-est have stayed till thy Prince had taken it off. Thou didst sinfully sleep and lose thy choice things: thou wast also almost perswaded to go back at the sight of the Lions: and when thou talkest of thy Journey and of what thou hast heard, and seen, thou art inwardly desirous of vain Glory in all that thou sayest or doest.* Apollyon *against him.*

*Chr.* All this is true, and much more, which thou hast left out; but the Prince whom I serve and honour, is merciful, and ready to forgive: but besides, these infirmities possessed me in thy Country, for there I suck'd them in, and I have groaned under them, being sorry for them, and have obtained Pardon of my Prince.

*Apol.* Then *Apollyon* broke out into a grievous rage, saying, *I am an Enemy to this Prince; I hate his Person, his Laws, and People; I am come out on purpose to withstand thee.* Apollyon *in a rage falls upon* Christian.

Chr. *Apollyon,* beware what you do, for I am in the Kings High-way, the way of Holiness, therefore take heed to your self.

*Apol.* Then *Apollyon* straddled quite over the whole breadth of the way, & said, I am void of fear in this matter, prepare thy self to die, for I swear by my Infernal Den, that thou shalt go no further, here will I spill thy Soul; and with that he threw a flaming Dart at his Breast, but *Christian* had a shield in his hand, with which he

caught it, and ſo prevented the danger of that. Then did *Chriſtian* draw, for he ſaw 'twas time to beſtir him, and *Apollyon* as faſt made at him, throwing Darts as thick as Hail; by the which notwithſtanding all that Chriſtian could do to avoid it, † *Apollyon* wounded him in his *head*, his *hand*, and *foot*: this made *Chriſtian* give a little back; *Apollyon* therefore followed his work amain, and *Chriſtian* again took courage, and reſiſted as manfully as he could. This ſore Combat laſted for above half a day, even till *Chriſtian* was almoſt quite ſpent. For you muſt know that *Chriſtian*, by reaſon of his Wounds, muſt needs grow weaker and weaker.

† Chriſtian *wounded in his underſtanding, Faith and converſation.*

Then *Apollyon* eſpying his opportunity, began to gather up cloſe to *Chriſtian*, and wreſting with him, gave him a dreadful fall, and with that *Chriſtian*'s Sword flew out of his hand. Then ſaid *Apollyon*, I *am ſure of thee now*; and with that he had almoſt preſt him to death; ſo that *Chriſtian* began to deſpair of Life. But as God would have it, while *Apollyon* was fetching his laſt blow, thereby to make a full end of this good man, *Chriſtian* nimbly ſtretched out his hand for his Sword, and caught it, ſaying † *Rejoyce, not againſt me, O mine Enemy, when I fall I ſhall ariſe*, and with that gave him a deadly thruſt, which made him give back, as one that had received his mortal wound: *Chriſtian* perceiving that, made at him again, ſaying, † *Nay in all theſe things we are more than conquerours,*

Apoly on *caſteth* Chriſtian *down to the Ground.*

Chriſtian's *Victory over* Apollyon. Mich. 7 8

† Rom. 8, 8, 9.



A more unequal match can hardly be,
*Christian* muſt fight an Angel; but you ſee,
The valiant man by handling Sword and Shield,
Doth make him, tho' a Dragon, quit the field.

*roars, through him that loved us.* And with that *Apollyon* spread forth his Dragons wings, and sped him away, that *Christian* saw him no more. Jam. 4.7.

*A brief relation of the combat, by the Spectator.*

In this combat no man can imagine, unless he had seen and heard, as I did, what yelling and hideous roaring *Apollyon* made all the time of the fight, he spake like a Dragon: and on the other side, what sighs and groans burst from *Christian*'s heart. I never saw him all the while give so much as one pleasant look, till he perceived he had wounded *Apollyon* with his two-edg'd Sword, then indeed he did smile, and look upward; but 'twas the dreadfulleſt fight that ever I saw.

Christian *gives God thanks for his deliverance.*

So when the battle was over, *Christian* said, I will here give thanks to him that hath delivered me out of the mouth of the Lion; to him that did help me against *Apollyon*: and so he did, saying,

*Great* Belzebub, *the* Captain *of this* Fiend,
*Design'd my ruine, therefore to this end*
*He sent him harneſt out, and he with rage,*
*That hellish was, did fiercely me engage:*
*But bleſſed* Michael *helped me, and I*
*By dint of Sword did quickly make him fly:*
*Therefore to him let me give laſting praiſe,*
*And thanks, and bleſs his holy Name always.*

Then there came to him an hand with some of the Leaves of the Tree of Life, the which *Christian* took and applied to the wounds *that* he had receiv'd in the Battel, and was healed immediately. He also sat down in *that* place to eat bread, and to drink

drink of the *Bottle that* was given him a *little* before; so being refreshed, he addressed himself to his Journey, with * his Sword drawn in his hand, for he said, I know not but some other enemy may be at hand, but he met with no other affront from *Apollyon*, quite *throw this* Valley.

*Christian *goes on his journey with his Sword drawn in his hand.*

Now at the *end* of *this Valley* was another, call'd *the Valley of the shadow of Death*, and Christian must needs go *through* it, because the *way* to the Cœlestial City lay through the midst of it: Now *this Valley* is a very solitary place. The Prophet †*Jeremiah* thus describes it; *A Wilderness, a Land of deserts, and of Pits, a Land of Drought, and of the shadow of Death, a Land that no man* (but a Christian) *passeth through, and where no man dwelt.*

*The Valley of the shadow of Death.*

*Jer. 2. 6.

Now here Christian was worse put to it than in his fight with *Apollyon*, as by the sequel you shall see.

I saw then in my Dream, *that when* Christian *was got on the borders of the shadow of* Death, there met him *two Men*, **Children of them that brought up an* * evil report *of the* good Land, making haste to go back, to whom *Christian* spake as follows.

* *The children of the Spies go back.*

Chr. *Whither are you going?*

† Numb. 13.

*Men.* They said, Back, back, and we would have you do so too, if either Life or Peace is prized by you.

Chr. *Why? what's the matter? said* Christian.

*Men.* Matter, said they, we were going that way as you are going, and went as far as we durst, and indeed we were almost

almoſt paſt coming back, for had we gone a little further, we had not been here to bring the News to thee.

Chr. *But what have you met with?* ſaid Chriſtian.

*Men.* Why! we were almoſt in the Valley of the ſhadow of Death, but that by good hap we looked before us, and ſaw the danger before we came to it.

Pſal. 4.19. Pſal. 117. 19.

Chr. *But what have you ſeen?* ſaid Chriſtian.

*Men.* Seen! Why, the Valley it ſelf, which is as dark as pitch; we alſo ſaw there the Hobgoblins, Satyrs and Dragons of the Pit: we heard alſo in that Valley a continual howling and yelling as of a People under unutterable miſery, who there ſat bound in affliction and Irons: and over that Valley hangs the diſcouraging *Clouds of confuſion, Death alſo doth always ſpread his Wings over it. In a word it is every whit dreadful, being utterly without order.

* Job 3.5. ch. 10.22.

Chr. *Then ſaid* Chriſtian, *I perceive not yet, by what you have ſaid, but that* * *this is my way to the deſired Haven.*

* Jer. 2.6.

*Men.* Be it thy way, we will not chuſe it for ours: ſo they parted, and *Chriſtian* went on his way, but ſtill with his Sword drawn in his hand, for fear leſt he ſhould be aſſaulted.

I ſaw then in my Dream ſo far as this Valley reached, there was on the right hand a very deep Ditch, that Ditch is it into which the Blind hath led the Blind in all Ages, and have both there miſerably periſhed. Again, behold on the left hand

Pſal. 69. 14.

and there was a very dangerous Quagg, into which, if even a good man falls, he finds no bottom for his foot to ſtand on: into this Quagg King *David* once *did fall*, and had no doubt there been ſmothered. had not he that is able pluckt him out.

The Path-way was here alſo exceeding narrow, and therefore good *Chriſtian* was the more put to it; for when he ſought in the dark to ſhun the Ditch on the one hand, he was ready to tip over into the mire on the other; alſo when he ſought to eſcape the mire, without great carefulneſs, he would be ready to fall into the Ditch, thus he went on, and I heard him here ſigh bitterly; for beſides the danger mentioned above, the Path-way was here ſo dark, that oft-times when he lift up his foot to go forward, he knew not where, nor upon what he ſhould ſet it next.

About the midſt of this Valley, I perceived the Mouth of Hell to be, and it ſtood alſo hard by the way-ſide: Now, thought *Chriſtian*, what ſhall I do? And ever and anon the Flame and Smoke would come out in ſuch abundance, with ſparks and hideous noiſes (things that cared not for *Chriſtian*'s Sword, as did *Apollyon* before) that he was forced to put up his Sword, and betake himſelf to another weapon called * *All prayer*; ſo he cried in my hearing, **O Lord I beſeech thee deliver my Soul.* Thus he went on a great while, yet ſtill the flames would be reaching towards him; alſo he heard doleful

* Ephes 6. 18.
* Pſ. 116. 3.

Voices,



Poor man! where art thou now? thy day is night.
Good man be not caſt down, thou yet art right.
Thy way to Heaven, lies by the gates of Hell;
Chear up, hold out, with thee it ſhall go well.

Voices.

Voices, and ruſhings to and fro, ſo that ſometimes he thought he ſhould be torn in pieces, or trodden down like mire in the Streets. This frightful ſight was ſeen, and theſe dreadful noiſes were heard by him for ſeveral miles together, and coming to a place, where he thought he heard a company of *Fiends* coming forward to meet him, he ſtopt, and began to muſe what he had beſt to do. Sometimes he had half a thought to go back. Then again he thought he might be half way through the Valley: he remembred alſo how he had already vanquiſhed many a danger: and that the danger of going back might be much more than for to go forward; ſo he reſolved to go on; Yet the *Fiends* ſeemed to come nearer and nearer; but when they were come even almoſt at him, he cryed out with a moſt vehement voice, *I will walk in the ſtrength of the Lord God*; ſo they gave back, and came no farther.

Chriſtian *put to a ſtand but for a while.*

*One thing I would not let ſlip, I took notice that now poor* Chriſtian *was ſo confounded, that he did not know his own voice; and thus I perceived it: Juſt when he was come over gainſt the mouth of the burning Pit, one of the wicked ones got behind him, and ſtept up ſoftly to him, and whiſperingly ſuggeſted many grievous blaſphemies to him, * which he verily thought had proceeded from his own mind. This put* Chriſtian *more to it, than any thing that he met with before, even to think that he ſhould now blaſpheme him, that he loved ſo much before; yet if he could have helped it, he would not have done it, but he had not the diſcretion neither to ſtop his mind.*

* *Chriſtian* made believe that he ſpake blaſphemies, when 'twas Satan that ſuggeſted them into his mind.

*his Ears, not to know from whence those blasphemies came.*

When *Christian* had travelled in this disconsolate condition some considerable time, he thought he heard the Voice of a man, as going before him, saying, *Though I walk through the Valley of the shadow of Death, I will fear none ill, for thou art with me.*

Psal 23. 4. Then was he glad: and that for these reasons.

First, because he gathered from thence, That some who feared God, were in this Valley as well as himself.

Secondly, For that he perceived God was with them, though in that dark and

Job 9. 10. dismal state, and why not, thought he, with me, though by reason of the Impediment that attends this place I cannot perceive it.

Thirdly, For that he hoped (could he overtake them) to have company by and by, so he went on, and called to him that was before, but he knew not what to answer: for that he also thought himself to be alone: And by and by the day broke. Then said Christian, * *He hath turned the shadow of Death into the Morning.*

*Amos 5. 8.

Christian *glad at break of day.*

Now Morning being come, he looked back, not out of desire to return, but to see, by the light of the day, what hazards he had gone through in the dark. So he saw more perfectly the Ditch that was on the one hand, and the Quag that was on the other; also how narrow the way was

which

which led betwixt them both; also how he saw the Hobgoblings, and Satyrs, and Dragons of the Pit, but all afar off; for after break of day they came not nigh, yet they were discovered to him, according to that which is written, * *He discovereth deep things out of darkness, and bringeth out to light the shadow of death.* * Job 12. 22.

Now was *Christian* much affected with his deliverance from all the dangers of his solitary way, which dangers, though he feared them more before, yet he saw them more clearly now, because the light of the day made them conspicuous to him; and about this time the Sun was rising, and this was another mercy to *Christian*, for you must note, that though the first part of the Valley of the shadow of death was dangerous, * yet this second part which he was yet to go, was (if possible) far more dangerous: for, from the place where he now stood, even to the end of the Valley, the way was all along set so full of Snares, Traps, Gins, and Nets here, and so full of Pits, Pitfals, deep holes and shelvings down there, that had it now been dark, as it was when he came the first part of the way, had he had a thousand Souls, they had in reason been cast away; but as I said just now the Sun was rising. Then said he, * *his Candle shined on my head, and by his light I go through darkness.* * *The second part of this Valley very dangerous.* * Job 29. 3.

In this light therefore he came to the end of the Valley. Now I saw in my dream, that at the end of this Valley lay blood, bones, ashes and mingled bodies of Men,

Men, even of Pilgrims, that had gone this way formerly: And while I was musing what should be the reason, I espied a little before me a Cave, where two Giants, *Pope* and *Pagan*, dwelt in old time; by whose Power and Tyranny the Men whose bones, blood, Ashes, &c. lay there, were cruelly put to death. But by this place *Christian* went without much danger, whereat I somewhat wondered: but I have learnt since, that *Pagan* has been dead many a day, and as for the other, though he be yet alive, he is by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joynts, that he can now do little more than sit in his Caves mouth, grinning at Pilgrims as they go by, and biting his nails, because he cannot come at them.

So I saw that *Christian* went on his way, yet at the sight of the *Old Man* that sat in the Mouth of the Cave, he could not tell what to think, especially because he spake to him, though he could not go after him, saying, *You will never mend, till more of you be burned*: but he held his peace, and set a good face on't, and so went by: and catcht no hurt. Then sang *Christian*.

*O world of Wonders! (I can say no less)*
*That I should be preserv'd in that distress*
*That I have met with here! O blessed be*
*That hand that from it hath deliver'd me!*
*Dangers in darkness, Devils, Hell and Sin,*
*Did compass me while I this Vale was in:*

Yea

*Yea Snares & Pits, and Traps and Nets did lie*
*My Path about, that worthless silly I (down:*
*Might have been catch'd, intangled, and cast*
*But since I live, let JESUS wear the Crown.*

Now as *Christian* went on his way, he came to a little ascent, which was cast up on purpose, that Pilgrims might see before them up there, therefore *Christian* went, and looking forward, he saw *Faithful* before him upon his Journey. Then said *Christian* aloud, Ho, ho, So ho; stay, and I will be your Companion. At that *Faithful* looked behind him, to whom *Christian* cryed, Stay, stay, till I come up to you: but *Faithful answered, No*, I am upon my life, and the Avenger of Blood is behind me. At this *Christian* was somewhat moved, and putting to all his strength, he quickly got up with *Faithful*, and did also over-run him, so the *last was first*. Then said *Christian* vain-gloriously smile, because he had gotten the start of his Brother, but not taking good heed to his feet, he suddenly stumbled and fell, and could not rise again, until *Faithful* came up to help him.

*Christian overtakes Faithful.*

Then I saw in my dream they went very lovingly on together; and had sweet discourse of all things that had hapned to them in their Pilgrimage; and thus *Christian* began.

*Christian's fall makes Faithful and he go lovingly together.*

Chr. *My honoured and well beloved Brother* Faithful, *I am glad that I have overtaken you, and that God has so tempered our spirits, that we can walk as companions in this so pleasant a Path.*

*Faith.* I had thought, dear Friend, to have

have had your company quite from our Town, but you did get the ſtart of me: wherefore I was forced to come thus much of the way alone.

Chr. *How long did you ſtay in the City of* Deſtruction, *before you ſet out after me on your Pilgrimage?*

*Their talk about the* Country *from whence they came.*

*Faith.* Till I could ſtay no longer: for there was great talk preſently after you were gone out, that our City would in ſhort time with Fire from Heaven be burned down to the Ground.

Chr. *What, Did your Neighbours talk ſo?*

*Faith.* Yes, 'twas for a while in every bodies mouth.

Chr. *What? and did no more of them but you come out to eſcape the danger?*

*Faith.* Though there was, as I ſaid, a great talk thereabout, yet I do not think they did firmly believe it. For in the heat of the diſcourſe I heard ſome of them deridingly ſpeak of you, and of your deſpetate Journey (for ſo they called this your Pilgrimage;) but I did believe, and do ſtill, that the end of our City will be with Fire and Brimſtone from above: and therefore I have made my eſcape.

Chr. *Did you hear no talk of Neighbour* Pliable?

*Faith* Yes, *Chriſtian*, I heard that he followed you till he came at the Slough of *Deſpond*; where, as ſome ſaid, he fell in; but he would not be known to have ſo done: but I am ſure he was ſoundly bedaubed with that kind of dirt.

*How* Pliable *was accounted of when he got home.*

Chr. *And what ſaid the Neighbours to him?*

*Faith.* He hath ſince his going back been had.

had greatly in derision, and that among all sorts of People; some do mock and despise him, and scarce will any set him on work. He is now seven times worse than if he had never gone out of the City.

Chr. *But why should they be so set against him, since they also despise the way that he forsook?*

*Faith.* Oh, they say, hang him; he is a turn Coat, he was not true to his profession; I think God has stirred up even his Enemies to hiss at him, and make him a Proverb, because he hath forsaken the way. Jer. 28. 18, 19.

Chr. *Had you no talk with him before you came out?*

*Faith.* I met him once in the Streets, but he leered away on the other side, as one ashamed of what he had done: so I spake not to him.

Chr. *Well, at my first setting out, I had hopes of that man: but now I fear he will perish in the Overthrow of the* City. * For it is happened to him according to the true Proverb, the Dog is turned to his vomit again, and the Sow that was washed, to her wallowing in the Mire. * 2 Pet. 2. 22. *The Dog and Sow.*

*Faith.* They are my fears of him too, but who can hinder that which will be?

Chr. Well, Neighbour *Faithful*, said Christian, let us leave him, and talk of things that more immediately concern our selves, *Tell me now, what you have met with in the way as you came: for I know you have met with some things, or else it may be writ for a wonder.*

*Faith.* I escaped the Slough that I perceiv'd you fell into, and got up to the Gate Wanton. Faithful *assaulted by*

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*Faith.* I escaped the Slough that I perceiv'd you fell into, and got up to the Gate Wanton. Faithful *assaulted by*

Gate without that danger; only I met with one whose Name was *Wanton*, that had like to have done me a mischief

Chr. *'Twas well you escaped her Net;*

*Gen. 39. 11, 12, 13. *Joseph was hard put to it by her, and he escaped her as you did, but it had like to have cost him his Life. But what did she do to you?*

*Faith.* You cannot think (but that you know something) what a flattering tongue she had, she lay at me hard to turn aside with her, promising me all manner of content.

Chr. *Nay, she did not promise you the content of a good Conscience.*

*Faith.* You know that I mean, all carnal and fleshly content.

Chr. *Thank God you have escaped her; The*

*Prov. 22. 24. *abhorred of the Lord shall fall into her Ditch.*

*Faith.* Nay I know not whether I did wholly escape her or no.

Chr. *Why I trow, you did not consent to her desires.*

*Faith.* No not to defile my self; for I remembred an old writing that I had seen, which said, *Her Steps take hold of Hell.* So

Prov. 5. 5. Job 31. 1. I shut mine Eyes, because I would not be bewitcht with her looks; then she railed on me, and I went my way.

Chr. *Did you meet with no other assault as you came?*

*Faith.* When I came to the foot of the Hill called *Difficulty*, I met with a very aged Man, who asked me, *What I was, and whi-*

*He is assaulted by Adam the first.* *ther bound?* I told him that I am a Pilgrim going to the Cœlestial City: Then said the old man, *Thou lookest like an honest fellow, wilt thou be content to dwell with me for the*

wa-

*wages that I shall give thee?* Then I askt him his name, and where he dwelt? He said his Name was *Adam the first, and that he dwelt in the Town of* * *Deceit.* I asked him then, what was his work? and what the wages that he would give; He told me that his work was *many delights, and his wages, that I should be his Heir at last.* I further askt him, what House he kept, and what other Servants he had? So he told me, *That his House was maintained with all the dainties in the world, and that his Servants were those of his own begetting.* Then I asked how many Children he had? He said that he had but three Daughters; *The* † *lust of the Flesh, the lust of the Eyes, and the pride of Life*: and that I should marry them if I would. Then I asked how long time he would have me to live with him? And he told me, *as long as he lived himself.*

* Eph. 4. 22.

† 1 John 2. 16.

Chr. *Well, and what conclusion came the* Old-man *and you to at last?*

*Faith.* Why at first I found my self somewhat inclinable to go with the man, for I thought he spake very fair; but looking in his forehead, as I talked with him, I saw there written, *Put off the old Man with his Deeds.*

Chr. *And how then?*

*Faith.* Then it came burning hot into my mind: whatever he said, and however he flattered, when he got me home to his house he would sell me for a slave. So I bid him forbear to talk, for I would not come near the door of his House. Then he revil'd me, & told me, that he would send such a one after me, that should make my way bitter

to my Soul; So I turned to go away from him; but just as I turned my self to go thence, I felt him take hold of my flesh, and give me such a deadly twitch back, that I thought he had pulled part of me after himself: This made me cry, *O wretched man!* So I went on my way up the Hill.

* Rom. 7. 24.

Now when I had got about half way up I looked behind me, and saw one coming after me, swift as the wind, so he overtook me just about the place, where the Settle stands.

Chr. *Just there, said* Christian, *did I sit down to rest me; but being overcome with sleep, I there lost this Roll out of my Bosome.*

*Faith.* But, good Brother, hear me out: So soon as the man overtook me, he was but a word and a blow; for down he knockt me, and laid me for dead. But when I was a little come to my self again, I asked him wherefore he served me so? he said, because of my secret inclining to *Adam the First*: and with that he struck me another deadly blow on the Breast, and beat me down backward; so I lay at his foot as dead as before. When I came to my self again, I cried him mercy: but he said I know not how to shew mercy, and with that knockt me down again. He had doubtless made an end of me, but that one came by, and bid him forbear.

Chr. *Who was that that bid him forbear?*

*Faith.* I did not know him at first, but as he went by, I perceived the holes in his hands and in his side, then I concluded that he was our Lord. So I went up the Hill.

Chr.

Chr. *That Man that overtook you was* Moſes,* *he ſpareth none, neither knoweth he how to ſhew mercy to thoſe that tranſgreſs his Law.*

*The Temper of Moſes.

*Faith.* I know it very well, it was not the firſt time that he has met with me. 'Twas he that came to me when I dwelt ſecurely at home, and that told me he would burn my houſe over my head, if I ſtaid there.

Chr. *But did you not ſee the houſe that ſtood there on the top of the hill on the ſide of which* Moſes *met you?*

*Faith.* Yes, and the Lions too, before I came at it; but for the Lions, I think they were aſleep, for it was about Noon; and becauſe I had ſo much of the day before me, I paſſed by the Porter, and came down the Hill.

Chr. *He told me indeed that he ſaw you go by, but I wiſh you had called at the houſe; for they would have ſhewed you ſo many Rarities, that you would ſcarce have forgot them to the day of your death. But pray tell me, did you meet no body in the Valley of* Humility?

*Faith.* Yes, I met with one *Diſcontent*, who would willingly have perſwaded me to go back again with him; his reaſon was, for that the Valley was altogether without *Honour*; he told me moreover, That there to go, was the way to diſobey all my Friends, as *Pride, Arrogancy, Self-conceit, Worldly Glory*, with others, who he knew, as he ſaid, would be very much offended, if I made ſuch a fool of my ſelf as to wade through this Valley.

Faithful aſſaulted by Diſcontent.

Chr. *Well and how did you anſwer him?*

Faithful's *answer to* Discontent.

*Faith.* I told him, that although all these that he named might claim Kindred of me, and that rightly (for indeed they were my Relations, *according to the flesh*) yet since I became a Pilgrim, they have disowned me, and I also have rejected them: and therefore they were to me now no more than if they had never been of my Linage: I told him moreover, That as to this Valley he had quite mis-represented the thing: *for before Honour is Humility, and a haughty Spirit before a fall.* Therefore said I, I had rather go through this Valley to the Honour that was so accounted by the wisest, than chuse that which he esteemed most worthy our affections.

Chr. *Met you with nothing else in that Valley?*

*He is assaulted with* Shame.

*Faith.* Yes, I met with *Shame*, but of all the men that I met with in my Pilgrimage, he I think bears the wrong name: the other would be said nay, after a little argumentation (and somewhat else) but this bold-faced *Shame* would never have done.

Chr. *Why, what did he say to you?*

*Faith.* What! why he objected against Religion it self: he said 'twas a pitiful, low, sneaking business for a man to mind Religion: he said that tender Conscience was an unmanly thing: and that for a man to watch over his words and ways, so as to tie up himself from that hectoring Liberty, that the brave Spirits of the times accustom themselves unto, would make him the Ridicule of the times. He objected also, that but few of the Mighty, Rich, or Wise, were ever of my opinion: nor any of them ne-

ther, before they were perſwaded to be Fools, and to be of a voluntary fondneſs, to venture the loſs of all, *for no body knows what.* He moreover objected * the baſe and low eſtate and condition of thoſe that were chiefly the Pilgrims of the times in which they lived: alſo their Ignorance, and want of underſtanding in all natural Science. Yea, he did hold me to it at that rate alſo, about a great many more things than here I relate: as that it was a ſhame to ſit whining and mourning under a Sermon, and a ſhame to come ſighing and groaning home. That it was a ſhame to ask my Neighbour forgiveneſs for petty faults, or to make reſtitution where I have taken from any. He ſaid alſo that Religion made a man grow ſtrange to the great, becauſe of a few Vices (which is called by finer names) and made him own and reſpect the baſe, becauſe of the ſame Religious fraternity: And is not this, ſaid he, a ſhame?

1 Cor. 1. 26. chap. 3. 18. Phil. 3. 7, 9. *John 7. 48.

Chr. *And what did you ſay to him?*

*Faith.* Say! I could not tell what to ſay at firſt. Yea, he put me ſo to it, that my Blood came up in my Face: even this *Shame* fetch't it up, and had almoſt beat me quite off. But at laſt I began to conſider, * *That that which is highly eſteemed among men, is had in an abomination with God.* And I thought again, this *Shame* tells me what Men are, but it tells me nothing what *God* or the *Word* of God is. And I thought moreover, that at the day of doom we ſhall not be doomed to Death or Life, according to the hectoring Spirits

* Luke 16. 15.

of the World: but according to the Wisdom and Law of the higheſt. Therefore thought I, what God ſays is beſt indeed; is beſt, though all the men in the World are againſt it. Seeing then that God prefers his Religion, ſeeing God prefers a tender Conſcience, ſeeing they that make themſelves Fools for the Kingdom of Heaven are wiſeſt: and that the poor man that loveth Chriſt, is richer than the greateſt man in the World that hates him: *Shame* depart, thou art an Enemy to my Salvation: ſhall I entertain thee againſt my Soveraign Lord? How then ſhall I look him in the face at his coming? ſhould I now be aſhamed of his Ways and Servants, how can I expect the bleſſing? but indeed this *Shame* was a bold Villain; I could ſcarce ſhake him out of my Company; yea, he would be haunting of me, and continually whiſpering me in the Ear, with ſome one or other of the Infirmities that attend Religion: But at laſt I told him, 'twas but in vain to attempt further in this buſineſs; for thoſe things that he diſdained, in thoſe did I ſee moſt glory; And ſo at laſt I got paſt this *importunate* one.

Mark 8. 38.

And when I had ſhaken him off, then I began to ſing;

*The Tryals that thoſe men do meet withal,*
*That are obedient to the heavenly call,*
*Are manifold and ſuited to the fleſh,*
*And come, and come, and come again afreſh;*
*That now or ſometimes elſe, we by them may*
*Be taken, overcome, and caſt away.*
*O let the Pilgrims, let the Pilgrims then,*
*Be vigilant, and quit themſelves like Men.*

Chr.

*Chr.* I am glad, my Brother, that thou didſt withſtand this Villain ſo bravely; for of all, as thou ſayeſt, I think he has the wrong Name, for he is ſo bold as to follow us in the Sreets, and to attempt to put us to ſhame before all men, that is, to make us aſhamed of that which is good; but if he was not himſelf audacious, he would never attempt to do as he does: but let us ſtill reſiſt him; for notwithſtanding all his bravadoes, he promoteth the Fool, and none elſe. *The Wiſe ſhall inherit Glory, ſaid* Solomon, *but ſhame ſhall be the promotion of Fools.* Prov. 3. 35.

Faith. *I think we muſt cry to him for help againſt ſhame, that would have us be valiant for Truth upon the Earth.*

*Chr.* You ſay true, But did you meet no body elſe in that Valley?

Faith. *No, not I, for I had Sun-ſhine all the reſt of the way, through that, and alſo through the Valley of the ſhadow of death.*

*Chr.* 'Twas well for you, I am ſure it fared far otherwiſe with me. I had for a long Seaſon, as ſoon almoſt as I entred into that Valley, a dreadful Combat with that foul Fiend *Apollyon*: Yea, I thought verily he would have killed me: eſpecially when he got me down, and cruſh'd me under him, as if he would have cruſh'd me to pieces. For as he threw me, my ſword flew out of my hand; nay he told me, *He was ſure of me*: but *I cryed to God, and he heard me, and delivered me out of all my troubles.* Then I entred into the Valley of the ſhadow of death, and had no light for almoſt half the way through it. I thought I ſhould have been kill'd there, over and

over: but at last, day broke, and the Sun rose, and I went through that which was behind with far more ease and quiet.

Moreover I saw in my dream, that as they went on, *Faithful*, as he chanced to look on one side, saw a man whose Name is *Talkative*, walking at a distance besides them (for in this place there was room enough for them all to walk:) *He was a tall man, and something more comely at a distance than at hand*: To this man, *Faithful* addressed himself in this manner.

Talkative described.

Faith. *Friend, Whither away? Are you going to the Heavenly Country?*

*Talk.* I am going to the same place.

Faith. *That is well: Then I hope we shall have your good company.*

*Talk.* With a very good will, will I be your companion.

Faithful and Talkative enter discourse.

Faith. *Come on then, and let us go together, and let us spend our time in discoursing of things that are profitable.*

*Talk.* To talk of things that are good, to me is very acceptable; with you, or with any other; and I am glad that I have met with those that incline to so good a work. For to speak the truth; there are but few that care thus to spend their time (as they are in their travels) but chuse much rather to be speaking of things to no profit, and this hath been a trouble to me.

Talkative's dislike of bad discourse.

Faith. *That is indeed a thing to be lamented; for what thing so worthy of the use of the tongue and mouth of men on Earth, as are the things of the God of Heaven?*

*Talk.* I like you wonderful well, for your sayings are full of conviction; and

I will add, what thing is so pleasant, and what so profitable, as to talk of the things of God.

What things so pleasant? (that is, if a man hath any delight in things that are wonderful) for Instance: If a man doth delight to talk of the History, or the Mystery of things, or if a man doth love to talk of Miracles, Wonders or Signs, where shall he find things recorded so delightful, and so sweetly penned as in the Holy Scripture?

Faith. *That's true: but to be profited by such things in our talk should be our chief design.*

*Talk.* That is it that I said; for to talk of such things is most profitable, for by so doing, a man may get knowledge of many things: as of the vanity of earthly things, and the benefit of things above: (thus in general) but more particularly, By this a man may learn the necessity of the New-Birth, the Insufficiency of our works, the need of Christ's righteousness, &c. Besides, by this a man may learn what it is to repent, to believe, to pray, to suffer, or the like: by this also a man may learn, what are the great Promises and Consolations of the Gospel, to his own comfort. Further, by this a man may learn to refuse false Opinions, to vindicate the truth, and also to instruct the Ignorant. *Talkative's fine discourse.*

Faith. *All this is true, and glad am I to hear these things from you.*

*Talk.* Alas, the want of this is the cause that so few understand the need of Faith, and the necessity of a work of Grace in their Soul, in order to eternal Life, but

ignorantly live in the works of the Law, by which a man can by no means obtain the Kingdom of Heaven.

Faith. *But by your leave, heavenly knowledge of these is the gift of God; no man attaineth to them by human industry, or only by the talk of them.*

*O brave* Talkative.

*Talk.* All that I know very well. For a man can receive nothing except it be given him from Heaven; all is of Grace, not of works: I could give you an hundred Scriptures for the confirmation of this.

Faith. *Well then, said* Faithful: *What is that one thing, that we shall at this time found our discourse upon?*

*O brave* Talkative.

*Talk.* What you will: I will talk of things heavenly, or things earthly; things Moral, or things Evangelical; things sacred, or things prophane; things past, or things to come; things foreign, or things at home; things more essential, or things circumstantial; provided that all be done to our profit.

Faithful *beguiled by* Talkative.

*Faith.* Now did *Faithful* begin to wonder, *and stepping to* Christian *(for he walked all this while by himself) he said to him but softly, what a brave companion have we got! Surely this man will make a very excellent Pilgrim.*

Christian *makes a discovery of* Talkative, *telling* Faithful *who he was.*

*Chr.* At this *Christian* modestly smiled, and said, this man with whom you are so taken, will beguile with this tongue of his twenty of them that know him not.

Faith. *Do you know him then?*

*Chr.* Know him! Yes, better than he knows himself.

Faith. *Pray what is he?*

*Chr.* His name is *Talkative*, he dwelleth

in

in our Town; I wonder that you ſhould be a ſtranger to him, only I conſider that our Town is large.

Faith. *Whoſe Son is he? and whereabout doth he dwell.*

*Chr.* He is the Son of one *Say-well*, he dwelt in *Prating-row*, and he is known of all that are acquainted with him, by the name of *Talkative* in *Prating-row*, and notwithſtanding his fine tongue, he is but a ſorry fellow.

Faith. *Well, he ſeems to be a very pretty man.*

*Chr.* That is to them that have not through acquaintance with him, for he is beſt abroad, near home he is ugly enough: your ſaying that he is a *pretty man*, brings to my mind what I have obſerved in the work of the Painter, whoſe Pictures ſhew beſt at a diſtance, but very near, more unpleaſing.

Faith. *But I am ready to think you do but jeſt, becauſe you ſmiled.*

*Chr.* God forbid that I ſhould jeſt, (though I ſmiled) in this matter, or that I ſhould accuſe any falſly; I will give you a further diſcovery of him. This man is for any company, and for any talk; as he talketh now with you, ſo will he talk when he is on the Ale-bench; And the more Drink he hath in his Crown, the more of theſe things he hath in his mouth; Religion hath no place in his heart, or houſe, or converſation; all he hath lieth in his tongue, and his Religion is to make a noiſe therewith.

Faith. *Say you ſo! then am I in this man greatly deceived.*

*Chr.*

Mat. 23. 1 Cor. 4. 2. Talkative *talks, but does not.*

*Chr.* Deceived! you may be sure of it, Remember the Proverb, *They say, and do not; but the Kingdom of God is not in Word, but in Power.* He talketh of Prayer, of Repentance, of Faith, and of the New-birth; but he knows but only to talk of them. I have been in his Family, and have observed him both at home and abroad; and I know what I say of him is the truth. His house is as empty of Religion, *as the white of an Egg is of savour.* There is there neither Prayer, nor sign of Repentance for sin; Yea, the brute in his kind serves God far better than he. He is the very stain, reproach and shame of Religion to all that know him; it can hardly have a good word in all that end of the Town where he dwells, through him. Thus say the common People that know him, *A Saint abroad, and a Devil at home.* His poor family finds it so, he is such a churle, such a railer at, and so unreasonable with his Servants, that they neither know how to do for, or to speak to him. Men that have any dealings with him, say, it's better to deal with a *Turk* than with him, for fairer dealing they shall have at their hands. This *Talkative* (if it be possible) will go beyond them, defraud, beguile, and over-reach them. Besides, he brings up his Sons to follow his steps, and, if he finds in any of them, *a foolish timorousness* (for so he calls the first appearance of a tender conscience) he calls them fools and blockheads, and by no means will employ them in much, or speak to their Commendations before others. For my part I am of opinion, that he has, by his wicked

*His House is empty of Religion.*

*He is a stain to Religion.* Rom. 2. 24, 25. *The Proverb that goes of him.*

*Men shun to deal with him.*

wicked life cauſed many to ſtumble and fall, and will be, if God prevents not, the ruin of many more.

Faith. *Well, my Brother, I am bound to believe you; not only becauſe you ſay you know him; but alſo becauſe like a Chriſtian, you make your reports of men. For I cannot think that you ſpeak theſe things of ill will, but becauſe it is even ſo as you ſay.*

*Chr.* Had I known him no more than you, I might perhaps, have thought of him as at the firſt you did: Yea, had he received this report at their hands only that are enemies to Religion, I ſhould have thought it had been a ſlander. (A lot that often falls from bad mens mouths upon good mens names and profeſſions:) But all theſe things, yea, and a great many more as bad, of my own knowledge I can prove him guilty of. Beſides, good men are aſhamed of him, they can neither call him *Brother* nor *Friend*: the very naming of him among them, makes them bluſh, if they know him.

Faith. *Well, I ſee that* ſaying *and* doing *are two things, and hereafter I ſhall better obſerve this diſtinction.*

*Chr.* They are two things indeed and are as diverſe, as are the Soul and the Body: For as the Body without the Soul is but a dead Carcaſs; ſo *Saying*, if it be alone, is but a dead Carcaſs alſo. The Soul of Religion is the practick part. *Pure Religion and undefiled before God and the Father, is this, to viſit the Fatherleſs and Widows in their affliction, and to keep himſelf unſpotted from the World*, This *Talkative* is not aware of, he

*The Carcaſs of Religion.*

James 1. 27. *ſee ver.* 2. 3. 24. 25, 26.

he thinks that *hearing* and *saying* will make a good Christian: and thus he deceiveth his own Soul. Hearing is but as the sowing of the Seed; talking is not sufficient to prove that fruit is indeed in the heart and life; and let us assure our selves, that at the day of Doom men shall be judged according to their fruit. It will not be said then, *Did you believe?* but were you *Doers*, or *Talkers* only? and accordingly shall they be judged. The end of the world is compared to our Harvest, and you know men at Harvest regard nothing but fruit. Not that any thing can be accepted that is not of Faith: But I speak this, to shew you how insignificant the Profession of *Talkative* will be at that day.

*See* Math. 14. 25.

Lev. 11. Deut. 14.

Faith. *This brings to my mind that of* Moses, *by which he describeth the Beast that is clean. He is such an one that parteth the hoof, and cheweth the Cud; not that parteth the hoof only, or that cheweth the Cud only. The Hare cheweth the Cud, but yet is unclean, because he parteth not the hoof. And this truly resembleth* Talkative; *he cheweth the Cud, he seeketh knowledge, he cheweth upon the Word, but he divideth not the hoof, he parteth not with the way of sinners; but as the Hare, he retaineth the foot of a Dog or Bear, and therefore he is unclean.*

*Faithful convinced of the badness of Talkative.*

1 Cor. 13. 1, 2, 3. ch. 14. 7.

*Talkative like two things that sound without life.*

*Chr.* You have spoken, for ought I know, the true Gospel sense of those Texts; and I will add another thing: *Paul* calleth some men, yea, and those great Talkers too, *Sounding-brass*, and *tinkling Cymbals*: that is, as he expounds them in another place, *Things without life giving sound.* Things without

without life, that is, without the true Faith and Grace of the Gospel; and consequently, things that shall never be placed in the Kingdom of Heaven among those that are the Children of Life: Though their *sound* by their *talk* be as if it were the Tongue or Voice of an Angel.

Faith. *Well, I was not so fond of his Company at first, but I am as sick of it now. What shall we do to be rid of him?*

*Chr.* Take my advice, and do as I bid you, and you shall find that he will soon be sick of your company too, except God shall touch his heart and turn it.

Faith. *What would you have me to do.*

*Chr.* Why go to him and enter into some serious discourse about the *Power of Religion*; and ask him plainly (when he has approved of it, for that he will) whether this thing be set up in his Heart, House or Conversation.

Faith. Then *Faithful* stept forward again, and said to *Talkative*: *Come, what cheer? how is it now?*

*Talk.* Thank you, well, I thought we should have had a great deal of talk by this time.

Faith. *Well if you will we will fall to it now, and since you left it with me to state the question let it be this: How doth the saving Grace of God discover it self, when it is in the heart of man?*

*Talk.* I perceive then that our talk must be *about the power of things*; Well, 'tis a very good question, and I shall be willing to answer you. And take my answer in brief thus. First, *Where the Grace of God is in the Heart, it causeth there a great out-cry against sin.* Secondly,——— Talkative's *false discovery of a work of grace.*

Faith.

Faith. *Nay, hold, let us consider of one at once, I think you should rather say, It shews it self by inclining the Soul to abhor its sin.*

*Ta.* Why, what difference is there between crying out against, and abhorring of sin?

*The crying out against sin, no sign of Grace.*

Faith. *Oh! a great deal; a man may cry out against sin of policy, but he cannot abhor it, but by vertue of a godly antipathy against it: I have heard many cry out against sin in the Pulpit, who yet can abide it well enough in the heart, house and conversation.* Joseph's Mistress *cryed out with a loud voice, as if she had been very holy; but she would willingly, notwithstanding that, have committed uncleanness with him. Some cry out against sin, even as the mother cryes out against her Child in her lap, when she calleth it Slut, and naughty Girl, and then falls to hugging and kissing it.*

Gen. 39. 15.

*Talk.* You lie at the catch I perceive.

Fa. *No not I, I am only for setting things right. But what is the second thing whereby you will prove a discovery of a work of grace in the heart?*

*Ta.* Great Knowledge of Gospel-Mysteries.

*Great knowledge no sign of Grace.*

Faith. *This sign should have been first, but first or last, it is also false; for knowledge, great knowledge may be obtained in the Mysteries of the Gospel, and yet no work of Grace in the Soul. Yea, if a man have all knowledge, he may yet be nothing; and so consequently be no child of God. When Christ said,* Do you know all these things? *And the Disciples had answered, Yes: He added,* Blessed are ye if ye do them. *He doth not lay the Blessing in the knowing of them, but in the doing of them. For there is a knowledge that is not attended with doing:* He that knoweth his Masters will, and doeth it not. *A man may know like an*

1 Cor. 13.

*Knowledge and knowledge.*

An-

*Angel, and yet be no Christian: Therefore your sign of it is not true. Indeed to know is a thing that pleaseth Talkers and Boasters; but to do, is that which pleaseth God. Not that the heart can be good without knowledge; for without that the heart is naught: There is therefore knowledge and knowledge. Knowledge that resteth in the bare speculation of things, and knowledge that is accompanied with the grace of faith & love, which puts a man upon doing even the will of God from the heart: The first of these will serve the Talker, but without the other the true Christian is not content.* Give me understanding, and I shall keep thy Law; yea, I shall observe it with my whole heart *Psal.* 119. 34. *True knowledge attended with endeavours.*

*Talk.* You lie at the catch again, this is not for edification.

Faith. *Well if you please, propound another sign how this work of grace discovereth it self where it is.*

*Talk.* Not I, for I see we shall not agree.

Faith. *Well, if you will not, will you give me leave to do it?*

*Talk.* You may use your liberty? *One good sign of Grace.*

Faith. *A work of Grace in the soul discovereth it self, either to him that hath it, or to standers by.* John 16.8 from 7.24.

*To him that hath it, thus it gives him conviction of sin, especially of the defilement of his nature, and the sin of unbelief (for the sake of which he is sure to be damned, if he findeth not mercy at God's hand by faith in Jesus Christ) This sight and sense of things worketh in him sorrow and shame for sin; he findeth moreover revealed in him the Saviour of the World, and the absolute necessity of closing with him for life, at the which he findeth* John 16.9. Mark 16. 16. Ps. 38.18. Jer. 31. 19. Gal. 2.15. Acts 4. 12. Mat. 5.6. Rev. 1.6.

*eth hungrings and thirſtings after him, to which hungrings, &c. the Promiſe is made. Now according to the ſtrength or weakneſs of his Faith in his Saviour, ſo is his joy and peace, ſo is his love to holineſs, ſo are his deſires to know him more, and alſo to ſerve him in this World. But though I ſay it diſcovereth it ſelf thus unto him; yet it is but ſeldom that he is able to conclude, that this is a work of Grace, becauſe his corruptions now, and his abuſed reaſon make his mind to miſ-judge in this matter; therefore in him that hath this work, there is required a very ſound Judgment, before he can with ſtedfaſtneſs conclude that this is a work of Grace.*

Rom. 01. 10.
Phil. 3. 17.
Mat. 5. 9.
John 24. 15.
Pſ. 50. 20.
Job 42. 5. 6.
Ezek. 9. 43.

To others it is thus diſcovered.

1. *By an experimental confeſſion of his faith in Chriſt.* 2. *By a life anſwerable to that confeſſion, to wit, a life of holineſs; heart-holineſs, family-holineſs (if he hath a family) and by Converſation, holineſs in the world: which in the general teacheth him inwardly to abhor his ſin, and himſelf for that, in ſecret, to ſuppreſs it in his Family, and to promote holineſs in the World; not by talk only, as an Hypocrite or Talkative perſon may do: but by a practical ſubjection in faith and love to the power of the Word: and now, Sir, as to this brief deſcription of the work of Grace, and alſo the diſcovery of it, if you have ought to object, object: if not, then give me leave to propound to you a ſecond queſtion.*

*Talk.* Nay, my part is not now to object, but to hear. let me therefore have your ſecond queſtion.

*Another good ſign of grace.*

*Faith.* It is this, *Do you experience this firſt part of this deſcription of it? and doth your life and converſation teſtifie the ſame? or*

*ſtandeth*

*ſtandeth your Religion* in word or tongue, and *not in* Deed *and* Truth: *pray if you incline to anſwer me in this, ſay no more than you know the God above will ſay* Amen *to*; *and alſo, nothing but what your Conſcience can juſtifie you in.* For not he that commendeth himſelf is approved, but whom the Lord commendeth. *Beſides, to ſay I am thus and thus, when my Converſation, and all my Neighbours tell me I lie, is great wickedneſs.*

*Talk.* Then *Talkative* at firſt began to bluſh, but recovering himſelf, thus he replied. You come now to Experience, to Conſcience, and God: and to appeal to him for Juſtification of what is ſpoken: This kind of diſcourſe I did not expect, nor am I diſpoſed to give an anſwer to ſuch queſtions, becauſe, I count not my ſelf bound thereto, unleſs you take upon you to be a *Catechiſer*; and though you ſhould ſo do, yet I may refuſe to make you my Judge. But I pray will you tell me, why you ask me ſuch queſtions?

Talkative *not pleaſed with* Faithful's *queſtion.*

Faith. *Becauſe I ſaw you forward to talk, & becauſe I knew not that you had ought elſe but notion. Beſides to tell you all the truth, I have heard of you, that you are a man whoſe Religion lies in talk, and that your converſation gives this your Mouth-profeſſion the lie. They ſay you are a ſpot among Chriſtians, & that Religion fareth the worſe for your ungodly converſation, that ſome already have ſtumbled at your wicked ways, and that more are in danger of being deſtroyed thereby; your Religion and an Ale-houſe, and Covetouſneſs, & Uncleanneſs, and Swearing, and Lying, and vain Company-keeping, &c. will ſtand together.*

*The reaſons why* Faithful *put him to that queſtion.*

Faithful's *plain dealing to* Talkative.

The

*eth hungrings and thirstings after him, to which hungrings, &c. the Promise is made. Now according to the strength or weakness of his Faith in his Saviour, so is his joy and peace, so is his love to holiness, so are his desires to know him more, and also to serve him in this World. But though I say it discovereth it self thus unto him; yet it is but seldom that he is able to conclude, that this is a work of Grace, because his corruptions now, and his abused reason make his mind to mis-judge in this matter; therefore in him that hath this work, there is required a very sound Judgment, before he can with soundness conclude that this is a work of Grace.*

Rom. 01. 10.
Phil. 3. 17.
Mat. 5. 9.
John 24. 15.
Ps. 50. 20.
Job 42. 5. 6.
Ezek. 9. 43.

To others it is thus discovered.

1. *By an experimental confession of his faith in Christ.* 2. *By a life answerable to that confession, to wit, a life of holiness; heart-holiness, family-holiness (if he hath a family) and by Conversation, holiness in the world: which in the general teacheth him inwardly to abhor his sin, and himself for that, in secret, to suppress it in his Family, and to promote holiness in the World; not by talk only, as an Hypocrite or Talkative person may do: but by a practical subjection in faith and love to the power of the Word: and now, Sir, as to this brief description of the work of Grace, and also the discovery of it, if you have ought to object, object: if not, then give me leave to propound to you a second question.*

*Talk.* Nay, my part is not now to object, but to hear, let me therefore have your second question.

*Another good sign of grace.*

*Faith.* It is this, *Do you experience this first part of this description of it? and doth your life and conversation testifie the same? or*

*stand it*

*standeth your Religion* in word or tongue, and *not in* Deed *and* Truth: *pray if you incline to answer me in this, say no more than you know the God above will say* Amen *to; and also, nothing but what your Conscience can justifie you in.* For not he that commendeth himself is approved, but whom the Lord commendeth. *Besides, to say I am thus and thus, when my Conversation, and all my Neighbours tell me I lie, is great wickedness.*

Talkative not pleased with Faithful's question.

*Talk.* Then *Talkative* at first began to blush, but recovering himself, thus he replied. You come now to Experience, to Conscience, and God: and to appeal to him for Justification of what is spoken: This kind of discourse I did not expect, nor am I disposed to give an answer to such questions, because, I count not my self bound thereto, unless you take upon you to be a *Catechiser*; and though you should so do, yet I may refuse to make you my Judge. But I pray will you tell me, why you ask me such questions?

The reasons why Faithful put him to that question.

Faithful's plain dealing to Talkative.

Faith. *Because I saw you forward to talk, & because I knew not that you had ought else but notion. Besides to tell you all the truth, I have heard of you, that you are a man whose Religion lies in talk, and that your conversation gives this your* Mouth-profession *the lie. They say you are a spot among Christians, & that Religion fareth the worse for your ungodly conversation, that some already have stumbled at your wicked ways, and that more are in danger of being destroyed thereby; your Religion and an Ale-house, and Covetousness, & Uncleanness, and Swearing, and Lying, and vain Company-keeping, &c. will stand together.*

The

*The Proverb is true of you, which is said of a Whore; to wit, That she is a shame to all women, so you are a shame to all Professors.*

Talkative *flings away from* Faithful.

*Talk.* Since you are ready to take up reports, and to judge so rashly as you do; I cannot but conclude you are some peevish or Melancholick Man, not fit to be discoursed with, and so adieu.

*Chr.* Then came up *Christian*, and said to his Brother: I told you how it would happen, your words and his lust could not agree; he had rather leave your company than reform his life: but he is gone, as I said, let him go; the loss is no mans but his own, he has saved us the trouble of going from him: for he continuing (as I suppose he will do) as he is, he would have been but a blot in our company: besides the Apostle says, *From such withdraw thy self.*

*A good riddance.*

Faith. *But I am glad we had this little discourse with him, it may happen that he will think of it again; however I have dealt plainly with him; and so am clear of his blood if he perisheth.*

*Chr.* You did well to talk so plainly to him as you did; there is but little of this faithful dealing with men now-a-days, & that makes Religion to stink so in the Nostrils of many, as it doth; for they are these Talkative Fools, whose Religion is only in word, and are debauched and vain in their Conversation, that (being so much admitted into the fellowship of the godly) do puzzle the World, blemish Christianity, and grieve the sincere. I wish that all men would deal with such as you have done, then should they be either made more conformable to Religion, or the compan-

of Saints would be too hot for them Then did *Faithful* say,

*How* Talkative *at first lifts up his Plumes! How bravely doth he speak! how he presumes To drive down all before him! but so soon As* Faithful *talks of* Heart-work *like the Moon, That's past the full, into the Wane he goes: And so will all, but he that* Heart-work *knows.*

Thus they went on talking of what they had seen by the way; and so made that way easie, which would otherwise no doubt have been tedious to them: for now they went through a Wilderness.

Now when they were got almost quite out of this Wilderness, *Faithful* chanced to cast his eye back, and espied one coming after them, and he knew him. Oh! said *Faithful* to his Brother, who comes yonder? Then *Christian* looked, and said, it is my good Friend *Evangelist*: Ai, and my good Friend too, said *Faithful*, for 'twas he that set me the way to the Gate. Now as *Evangelist* came up unto them, he thus saluted them.

Evangelist *overtakes them again.*

*Evan.* Peace be with you, dearly beloved, and peace be to your helpers.

*They are glad at the sight of him.*

Chr. *Welcome, welcome, my good* Evangelist, *the sight of thy countenance brings to my remembrance thy ancient kindness, and unwearied labouring for my eternal good.*

Faith. *And a thousand times welcome, said good* Faithful; *thy company, O sweet* Evangelist, *how desireable is it to us poor Pilgrims!*

*Evan.* Then said *Evangelist*, how hath it fared with you my Friends, since the time of our last parting? what have you met with, and how have you behaved your selves?

Chr.

Chr. *Then* Christian *and* Faithful *told him of all things that had happened to them in the way, and how, and with what difficulty they had arrived to that place.*

*His exhortation to them.*

*Evan.* Right glad am I, said *Evangelist*; not that you met with Trials, but that you have been Victors; and for that you have (notwithstanding many weaknesses) continued in the way to this very day.

John. 4. 36. Gal. 6. 9. 1 Cor. 9. 24, 25, 26, 27. Rev. 3. 11.

I say, right glad am I of this thing, and that for mine own sake and yours; I have sowed and you have reaped, and the day is coming when both he that sowed, and they that reaped shall rejoyce together; that is, if you hold out; for in due time ye shall reap, if ye faint not. The Crown is before you, and it is an incorruptible one; so run that you may obtain it. Some there be that set out for this Crown, and after they have gone far for it, another comes in and takes it from them: hold fast therefore that you have, let no man take your Crown; you are not yet out of the Gun-shot of the Devil: you have not resisted unto blood, striving against sin. Let the Kingdom be always before you, and believe stedfastly concerning things that are invisible. Let nothing that is on this side the other world get within you; and above all look well to your own hearts, and to the lusts thereof; for they are deceitful above all things, and desperately wicked: set your faces like a flint, you have all power in heaven and earth on your side.

*They do thank him for his exhortation.*

Chr. *Then* Christian *thanked him for his exhortation, but told him withal, that they would have him speak farther to them for their help, the rest of the way; and the rather for the*

*that they well knew that he was a Prophet, and could tell them of things that might happen unto them; and also how they might resist and overcome them. To which request* Faithful *also consented. So* Evangelist *began as followeth.*

*Evan.* *My Sons, you have heard in the words of the truth of the Gospel, that you must through many Tribulations enter into the Kingdom of Heaven. And again, that in every City, bonds and afflictions abide on you; and therefore you cannot expect that you should go long on your Pilgrimage without them in some sort or other. You have found something of the truth of these testimonies upon you already, and more will immediately follow: For now as you see, you are almost out of this Wilderness, and therefore you will soon come into a Town that you will by and by see before you: and in that Town you will be hardly beset with Enemies, who will strain hard but they will kill you: and be you sure, that one or both of you must seal the testimony which you hold, with blood: but be you faithful unto death, and the King will give you a Crown of Life. He that shall die there, although his Death will be unnatural, and his pains perhaps great, he will yet have the better of his fellow; not only because he will be arrived at the Cœlestial City soonest, but because he will escape many miseries that the other will meet with in the rest of his Journey. But when you are come to the Town, and shall find fulfilled what I have here related, then remember your friend, and quit your selves like men; and commit the keeping of your souls to your

* *He predicteth what troubles they shall meet with in* Vanity-Fair, *and encourageth them to stedfastness.*

*He whose lot it will be there to suffer, will have the better of his brother.*

your God in well doing, as unto a faithful Creator.

Then I saw in my Dream, that when they were got out of the wilderness, they presently saw a Town before them, the name of that Town is *Vanity*; and at the Town there is a Fair kept, called *Vanity Fair*; it is kept all the year long, it beareth the name of *Vanity-Fair*, because the Town where it is kept *is lighter than Vanity*; and also, because all that is there sold, or that cometh thither, is *Vanity*. As is the saying of the wise, *All that cometh is Vanity*.

Isa. 40. 7. Eccles. 1. ch. 2. 11, 17.

This Fair is no new erected business, but a thing of ancient standing; I will shew you the original of it

*The Antiquity of this Fair.*

Almost five thousand years agone, there were Pilgrims, walking to the Cœlestial City, as these two honest persons are; and *Beelzebub*, *Apollyon* and *Legion*, with their Companions, perceiving by the Path that the Pilgrims made, that their way to the City lay through this *Town of Vanity*, they contrived here to set up a Fair; a Fair wherein should be sold all sorts of *Vanity*, and that it should last all the year long.

*The Merchandize of this Fair.*

Therefore at this Fair are all such Merchandize sold, as Houses, Lands, Trades, Places, Honours, Preferments, Titles, Countries, Kingdoms, Lusts, Pleasures, and Delights, of all sorts, as Whores, Bawds, Wives, Husbands, Children, Masters, Servants, Lives, Blood, Bodies, Souls, Silver, Gold, Pearls, precious Stones, and what not?

And moreover, at this Fair there is at all times to be seen Jugglings, Cheats, Games, Plays, Fools, Apes, Knaves, and Rogues, and that of every kind. Here

Here are to be seen too, and that for nothing. Thefts, Murders, Adulteries, False-Swearers and that of a Blood Red Colour.

And as in other Fairs of less moment, there are several Rows and Streets under their proper Names where such Wares are vended: So here likewise you have the proper Places, Rows, Streets (*viz.* Countries and Kingdoms) where the Wares of this Fair are soonest to be found: Here is the *Britain* Row, the *French* Row, the *Italian* Row, the *Spanish* Row, the *Germin* Row, where several sorts of Vanities are to be sold. But as in other *Fairs*, some one Commodity is as the chief of all the *Fair*, so the Ware of *Rome* and her Merchandize is greatly promoted in this *Fair*: Only our *English* Nation, with some others, have taken a dislike thereat. *The Streets of the* Fair.

Now as I said, the way to the Celestial City lies just through this *Town*, where this lusty *Fair* is kept; and he that will go to the City and yet not go through this *Town* must needs *go out of the World*. The Prince of Princes himself, when here, went through this *Town* to his own Country, and that upon a *Fair-day* too: yea, and as I think, it was *Belzebub*, the chief Lord of this *Fair*, that invited him to buy of his *Vanities*, yea, would have made him Lord of the *Fair*, would he but have done him Reverence as he went through the *Town*. Yea, because he was such a Person of Honour *Belzebub* had him from *Street* to *Street*, and shewed him all the Kingdoms of the world in a little time, that he might (if possible) allure that Blessed One, to cheapen and buy some of Fair. 1 Cor. 5. 10. *Christ went through this* Fair. Mat. 7. 8. Luk 4, 5, 6, 7. *Christ bought nothing in this*

of his *Vanities*. But he had no mind to the Merchandize, and therefore left the *Town*, without laying out so much as one farthing upon these *Vanities*. This *Fair* therefore is an ancient thing, of long standing, and a very great *Fair*.

*The Pilgrims enter the Fair.* Now these Pilgrims, as I said, must needs go through this *Fair*. Well so they did; but behold, even as they entred into the *Fair*, all the People in the *Fair* were moved, and the Town it self as it were in a Hubbub about them; and that for several reasons: For,

*The first cause of the hubbub.* First, The Pilgrims were clothed with such kind of *Raiment*, as was diverse from the *Raiment* of any that traded in that *Fair*. The People therefore of the *Fair* made a great gazing upon them: Some said they were Fools, some they were Bedlams, and some they were Outlandish Men.

Secondly, And as they wondered at their *Apparel*, so they did likewise at their *Speech*; for few could understand what they said, they naturally spoke the Language of *Canaan*; but they that kept the *Fair*, were the Men of this World: So that from one end of the *Fair* to the other, they seemed *Barbarian* each to the other.

1 Cor. 2. 7, 8. *The second cause of the hubbub.*

*Third cause of the hubbub.* Thirdly, But that which did not a little amuse the Merchandizes, was, that these Pilgrims set very light by all their Wares, they cared not so much as to look upon them: And if they called upon them to buy, they would put their fingers in their Ears and cry, *Turn away mine Eyes from beholding Vanity*; and look upwards, signifying that their Trade and Traffick was in Heaven.

Psal. 119. 37. Psal. 3. 19, 20.

*Fourth cause of the hubbub.* One chanced mockingly, beholding the carriage

carriages of the men, to say unto them, *What will ye buy?* But they looking gravely upon him, said, *We buy the Truth.* At that, there was an occasion taken to despise the men the more; some mocking, some taunting, some speaking reproachfully, and some calling upon others to smite them. At last things came to an hubbub, and great stir in the *Fair*; insomuch that all order was confounded. Now was word presently brought to the *great one of the Fair*, who quickly came down, and deputed some of his most trusty Friends to take those men into examination, about whom the *Fair* was almost everturned. So the men were brought to examination; and they that sat upon them, asked them whence they came, whither they went, and what they did there in such an unusual Garb? * The men told them, that they were Pilgrims and Strangers in the world, and that they were going to their own Country, * which was the heavenly *Jerusalem*, and that they had given no occasion to the men of the Town, nor yet to the Merchandizers, thus to abuse them, and to let them in their Journey: except it was for that, when one asked them what they would buy, they said, they would *buy the Truth*. But they that were appointed to examin them, did not believe them to be any other than Bedlams and Mad, or else such as came to put all things into a confusion in the *Fair*. Therefore they took them and beat them, and besmeared them with dirt, and then put them into the Cage, that they might be made a spectacle to all the men of the *Fair*. There

Prov. 23.23.

*They are mocked.*

*The Fair in a hubbub.*

*They are examined.*

**They tell who they are, and whence they came.*

*Heb. 11. 12, 13, 14, 15, 16.

*They are not in the Cage.*

*They are put in the Cage.*

therefore they lay for some time, and were made the objects of any man's sport, or malice, or revenge. The great one of the *Fair* laughing still at all that befell them. But the men being patient, and not rendring railing for railing, but contrariwise blessing, and giving good words for bad, and kindness for injuries done: Some men in the *Fair* that were more observing, and less prejudiced than the rest, began to check and blame the baser sort for their continual abuses done by them to the men: They therefore in angry manner let fly at them again, counting them as bad as the men in the Cage, and telling them that they seemed confederates, and should be made partakers of their Misfortunes. The other replied, that for ought they could see, the men were quiet and sober, and intended no body any harm; and that there were many that traded in their *Fair*, that were more worthy to be put into the Cage, yea, and Pillory too, than were the men that they had abused. Thus, after divers words had passed on both sides, (the men behaving themselves all the while very wisely and soberly before them,) they fell to some blows among themselves, and did harm one to another. Then were these two poor men brought before their Examiners again, & there charged as being guilty of the late hubbub that had been in the *Fair*. So they beat them pitifully, and hanged Irons upon them and led them in Chains up and down the *Fair*, for an Example and Terror to others, lest any should speak in their behalf, or joyn themselves unto them. But *Chri-*

*Their behaviour in the Cage.*

*The Men of the* Fair *do fall out among themselves about these two Men.*

*They are made the Authors of this disturbance.*

*They are led up and down the Fair in Chains, for a terror to others.*

*sti-*

*stian* and *Faithful* behaved themselves yet more wisely; and received the Ignomy and shame that was cast upon them, with so much meekness and patience, that it won to their side (though but few in comparison of the rest) several of the men in the Fair. This put the other party yet into a greater rage, insomuch that they concluded the Death of these two men. Wherefore they threatned that the Cage, nor Irons should serve their turn, but that they should dye for the abuse they had done, and for deluding the men of the Fair.

*Some of the men of the Fair won to them.*

*Their Adversaries resolve to kill them.*

Then were they remanded to the Cage again, until further order should be taken with them. So they put them in, and made their feet fast in the stocks.

*They are again put into the Cage, and after brought to Tryal.*

Here therefore they called again to mind what they had heard from their faithful friend *Evangelist*, and were the more confirmed in their way and sufferings, by what he told them would happen to them. They also now comforted each other, that whose lot it was to suffer, even he should have the best on't, therefore each man secretly wished that he might have that Preferment: But committing themselves to the all-wise dispose of him that ruleth all things with much content they abode in the condition in which they were until they should be otherwise disposed of.

Then a convenient time being appointed, they brought them forth to their Tryal, in order to their Condemnation. When the time was come, they were brought before their Enemies and Arraigned, the Judges name was Lord *Hate-good*: Their

Indictment was one and the same in substance, though somewhat varying in form; the Contents whereof was this.

*Their Indictment.*

*They that were enemies to, and disturbers of their Trade, that they had made Commotions and Divisions in the Town, and had won a Party to their own most dangerous Opinions, in contempt of the Law of their Prince.*

*Faithful answer for himself.*

Then *Faithful* began to answer, that he had only set himself against that which had set it self against him that is higher than the highest. And said he, as for disturbance I make none, being my self a man of Peace; the Parties that were won to us, were won by beholding our Truth and Innocence, and they are only turned from the worse to the better. And as to the King you talk of, since he is *Belzebub*, the Enemy of our Lord, I defie him and all his Angels.

Then Proclamation was made, that they that had ought to say for their Lord the King against the Prisoner at the Bar, should forthwith appear, and give in their Evidence. So there came in three Witnesses, to wit, *Envy*, *Superstition* and *Pickthank*: They were then asked, if they knew the Prisoner at the Bar? And what they had to say for their Lord the King against him?

* Envy *begins.*

Then stood forth * *Envy*, and said to this effect; My Lord, I have known this man a long time, and will attest upon my Oath before this Honourable Bench, that he is—

*Judge*, Hold, give him his Oath: So they Sware him: Then he said, My Lord, this man, notwithstanding his plausible name, is one of the vilest men in our Country; he neither regardeth Prince nor People, Law nor

nor Cuſtom; but doth all that he can to poſſeſs all men with certain of his diſloyal notions, which he in the general calls Principles of Faith and Holineſs. And in particular, I heard him once my ſelf affirm, *That Chriſtianity and the Cuſtoms of our Town of* Vanity, *were Diametrically Oppoſite, and could not be reconciled.* By which ſaying my Lord, he doth at once, not only condemn all our laudable doings, but us in the doing of them.

*Judge.* Then did the Judge ſay unto him, haſt thou any more to ſay?

*Envy.* My Lord I could ſay much more, only I would not be tedious to the Court. Yet if need be, when the other Gentlemen have given in their Evidence, rather than any thing ſhall be wanting that will diſpatch him, I will enlarge my Teſtimony againſt him. So he was bid ſtand by. Then they called *Superſtition*, and bid him look upon the Priſoner; they alſo asked, what he could ſay for their Lord the King againſt him? Then they Sware him, ſo he began.

*Super.* My Lord, I have no great acquaintance with this man, nor do I deſire to have farther knowledge of him; however this I know, that he is a very peſtilent Fellow, from ſome diſcourſe that the other day I had with him in this *Town*; for then talking with him, I heard him ſay, That our Religion was naught, and ſuch by which a man could by no means pleaſe God: Which ſaying of his, my Lord, your Lordſhip very well knows, what neceſſarily thence will follow, to wit, that we ſtill do Superſtition *follows.*

worship in vain, are yet in our sins, and finally shall be damned; and this is that which I have to say.

Then was *Pickthank* sworn, and did say what he knew in the behalf of their Lord the King against the Prisoner at the Barr.

Pickthank's Testimony.

*Pick.* My Lord, and you Gentlemen all, this fellow I have known of a long time, and have heard him speak things that ought not to be spoke. For he hath railed on our noble Prince *Belzebub*, and hath spoken contemptible of his honourable Friends whose Names are, the Lord *Old-Man*, the Lord *Carnal delight*, the Lord *Luxurious*, the Lord *Desire of vainglory*, my old Lord *Lechery*, Sir *Having Greedy*, with all the rest of our Nobility; and he hath said moreover, that if all men were of his mind, if possible there is not one of these Noblemen should have no longer a being in this Town. Besides, he hath not been afraid to rail on you my Lord, who are now appointed to be his Judge, calling you an ungodly Villain, with many other such like villifying terms, with which he hath bespattered most of the Gentry of our Town.

Sins are all Lords and Great ones.

When this *Pickthank* had told his Tale, the Judge directeth his Speech to the Prisoner at the Barr, saying thou Runagate, Heretic and Traytor, hast thou heard what these honest Gentlemen have witnessed against thee?

Faith. *May I speak a few words in my own Defence.*

*Judge.* Sirrah, Sirrah, thou deservest to live no longer, but to be slain immediately upon the place, yet that all men may see our



Now *Faithful* play the man, ſpeak for thy God :
Fear not the wickeds malice nor their rod :
Speak boldly man, the truth is on thy ſide :
Die for it, and to life in triumph ride :

our gentleneſs towards thee, let us hear what thou vile Runagate haſt to ſay.

Faithfuls *defence of himſelf.*

*Faith.* 1. I ſay then in anſwer to what Mr. *Envy* hath ſpoken, I never ſaid noght but this, *That what Rule, or Laws, or Cuſtom, or People were flat againſt the Word of God, are Diametrically Oppoſite to Chriſtianity.* If I have ſaid amiſs in this convince me of my errour, and I am ready here before you to make my recantation.

2. As to the ſecond, to wit, Mr. *Superſtition* and his charge againſt me, I ſaid only this, *That in the worſhip of God, there is required a Divine Faith, but there can be no Divine Faith without a Divine Revelation of the will of God. Therefore whatever is thruſt into the Worſhip of God, that is not agreeable to Divine Revelation, cannot be done but by an human Faith, which Faith will not be profitable to Eternal Life.*

3. As to what Mr. *Pickthank* hath ſaid, I ſay (avoiding terms, as that I am ſaid to rail, and the like) that the Prince of this Town, with all the rabblement his Attendants, by this Gentleman named, are more fit for being in Hell, than in this Town and Country; *and ſo the Lord have mercy upon me.*

*The Judge his Speech to the Jury.*

Then the Judge called to the Jury (who all this while ſtood by, to hear and obſerve); Gentlemen of the Jury, you ſee this man about whom ſo great an uproar hath been made in this Town: you have alſo heard what theſe worthy Gentlemen have witneſſed againſt him: alſo you have heard his reply and confeſſion: It lieth now in your breaſt to hang him or ſave his life: but yet I think meet to inſtruct you in our Law.

Exod. 1.

There-

There was an Act made in the days of *Pharaoh* the Great Servant to our Prince, that, left those of a contrary Religion should multiply and grow too strong for him, their Males should be thrown into the River. There was an Act also made in the days of *Nebuchadnezzar* the Great, another of his Servants, that whoever would not fall down and worship his golden Image, should be thrown into a Fiery Furnace. There was also an Act made in the days of *Darius*, that whoso for some time called upon any God but him should be cast into the Lyons Den. Now the substance of these Laws this Rebel has broken; not only in thought (which is not to be born) but also in word and deed; which must therefore needs be intollerable.

Dan. 3.

Dan. 6.

For that of *Pharaoh*, his Law was made upon suspicion, to prevent mischief; no Crime yet being apparent; but here is a Crime apparent. For the second and third, you see he disputeth against our Religion; and for the Treason he hath confessed, he deserveth to die the Death.

Then went the Jury out, * whose names were, Mr. *Blindman*, Mr. *No-good*, Mr. *Malice*, Mr. *Love-lust*, Mr. *Live-loose*, Mr. *Heady*, Mr. *High-mind*, Mr. *Enmity*, Mr. *Lyar*, Mr. *Cruelty*, Mr. *Hate-light*, and Mr. *Implacable*, who every one gave in his private Verdict against him among themselves, and afterwards unanimously concluded to bring him in guilty before the Judge. And first among themselves, Mr. *Blindman*, the Foreman, said, *I see clearly that this man is an Heretick.* Then said Mr. *No good*, *away with such*

* *The Jury and their Names.*

*Every ones private Verdict.*

*such a fellow from the Earth. Ay, said Mr.* Malice, *for I hate the very looks of him. Then said Mr.* Love-lust, *I could never endure him. Nor I said Mr.* Live-loose, *for he would always be condemning my way. Hang him, hang him, said Mr.* Heady. *A sorry Scrub, said Mr.* High-mind. *My heart riseth against him, said Mr.* Enmity; *he is a Rogue, said Mr.* Lyar, *Hanging is too good for him, said Mr.* Cruelty, *Let's dispatch him out of the way, said Mr.* Hate-light. *Then said Mr.* Implacable, *might I have all the world given me, I could not be reconciled to him, therefore let us forthwith bring him in guilty of Death.* *And so they did, therefore he was presently condemned to be had from the place where he was, to the place from whence he came, and there to be put to the most cruel Death that could be invented.

** They conclude to bring him in guilty of Death.*

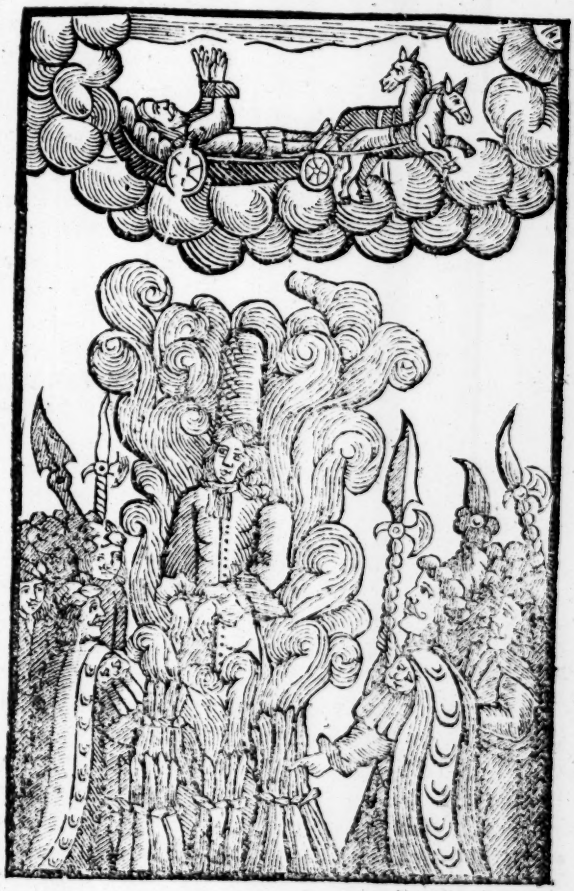
*The cruel Death of* Faithful.

They therefore brought him out, to do with him according to their Law; and first they scourged him, then they buffetted him, then they lanched his flesh with Knives; after that they stoned him with stones, then prickt him with their Swords; and last of all they burned him to ashes at the Stake. Thus came *Faithful*, to his end.

** Chariot and Horses wait to take away* Faithful.

* Now I say that there stood behind the multitude a Chariot and a couple of Horses waiting for *Faithful* who (so soon as his Adversaries had dispatched him) was taken up into it, and straight-way was carried up through the Clouds with sound of Trumpet, the nearest way to the Cœlestial Gate. But as for *Christian*, he had some respite, and was remanded back to Prison; so he there remained for a space: But he that

*Christian stil a Prisoner.*



Brave *Faithful* bravely done in word and deed,
Judge, Witnesses and Jury have instead
Of overcoming thee, but shewn their rage,
When they are dead thou'lt live from age to age,

that

that over-rules all things, having the power of their rage in his own hand, so wrought it about, that *Christian*, for that time escaped them and went his way.

And as he went he sang, saying.

* *The Song that* Christian *made of* Faithful *after his Death.*

* *Well* Faithful, *thou hast faithfully profest*
*Unto thy Lord; with whom thou shalt be blest;*
*When* faithless *ones, with all their vain delight*
*Are crying out under their Hellish plight;*
*Sing* Faithful, *sing; and let thy name survive;*
*For though they kill'd thee, thou art yet alive.*

Now I saw in my Dream, that *Christian* went not forth alone, for there was one whose name was *Hopeful*, (being so made by the beholding of *Christian* and *Faithful* in their words and behaviour, in their sufferings at the *Fair*,) who joyned himself unto him, and entring into a brotherly Covenant, told him, that he would be his Companion. Thus one died to bear Testimony to the Truth, and another rises out of his Ashes, to be a Companion with *Christian* in his Pilgrimage. This *Hopeful* also told *Christian*, that there were many more of the men in the *Fair* that would take their time, and follow after.

*Christian has another Companion.*

*There are more of the men in the* Fair *will follow.*

So I saw, that quickly after they were got out of the *Fair*, they overtook one that was going before them, whose name was *By-ends*; So they said to him, what Countryman, Sir? And how far go you this way? He told them, that he came from the Town of *Fair-speech*, and he was going to the Celestial City, (But told them not his Name.)

*They overtook* By-ends.

* Prov. 26. 25. *From* * Fair-speech, *said Christian? Is there any good that lives there?*

*By-ends*

*By-ends.* Yes, said *By-ends*, I hope.

*Chr. Pray Sir, what may I call you?* said *Christian.*

*By-ends.* I am a stranger to you, and you to me; If you be going this way, I shall be glad of your Company: If not, I must be content. *By-ends loath to tell his name.*

Chr. *This Town of* Fair-speech, *said* Christian *I have heard of, and, as I remember, they say it's a wealthy place.*

*By-ends.* Yes, I will assure you that it is, and I have very many rich kindred there.

Chr. *Pray, who are your kindred there, if a man may be so bold?*

*By-ends.* Almost the whole Town: And in particular my Lord *Turn-about*, my Lord *Time-server*, my Lord *Fair-speech* (from whose Ancestors that Town first took its name:) Also Mr. *Smooth-Man*, Mr. *Facing both-ways*, Mr. *Any-thing*, and the Parson of our Parish, Mr. *Two-Tongues*, was my Mothers own Brother by Fathers side: And to tell you the truth. I am become a Gentleman of good Quality, yet my Great Grand-father was but a Water-man, looking one way, and rowing another, and I got most of my Estate by the same Occupation.

Chr. *Are you a Married-Man?*

*By-ends.* Yes, and my Wife is a very virtuous Woman, the Daugter of a virtuous Woman, she was my Lady *Fainings* Daughter, therefore she came of a very honourable Family, and is arrived to such a pitch of Breeding, that she knows how to carry it to all, even to Prince and Peasant. 'Tis true, *The Wife and Kindred of* By-ends.

*Where* By-ends *differs from others in Religion.*

ture, we somewhat differ in Religion from those of the stricter sort, yet but in two small points: *First*, we never strive against Wind and Tide. *Secondly*, we are always most zealous when Religion goes in his Silver Slippers; we love much to walk with him in the Street; if the Sun-shines and the People applaud him.

Then *Christian* stept a little aside to his fellow *Hopeful*, saying, it runs in my mind that this is one *By-ends* of *Fair-speech*, and if it be he, we have as very a Knave in our company, as dwelleth in all these parts. Then said *Hopeful*, *Ask him*; *methinks he should not be ashamed of his name.* So *Christian* came up with him again and said, Sir, you talk as if you knew something more than all the World doth, and if I take not my mark amiss, I deem I have half a guess of you; is not your name Mr. *By-ends* of *Fair-speech?*

*By-ends.* This is not my name, but indeed it is a Nick-name that is given me by some that cannot abide me, and I must be content to bear it as a reproach, as other good men have born theirs before me.

Chr. *But did you never give an occasion to men to call you by this name?*

*How* By-ends *got his Name.*

*By-ends.* Never, never! The worst that ever I did to give them an occasion to give me this name was, that I had always the luck to jump in my judgment with the present way of the times, whatever it was, and my chance was to get thereby, but if things are thus cast upon me, let me count them a blessing, but let not the malicious load me therefore with reproach.

Chr.

Chr. *I thought indeed that you were the man that I heard of; and to tell you what I think, I fear this name belongs to you more properly than you are willing we should think it doth.* *He desires to keep Company with Christian.*

*By-ends.* VVell, if you will thus imagin, I cannot help it. You shall find me a fair Company keeper, if you will still admit me your Associate.

Chr. *If you will go with us, you must go against Wind and Tide, the which, I perceive, is against your opinion: You must also own Religion in his Rags, as well as when in his Silver Slippers, and stand by him too, when bound in Irons, as well as when he walketh the Streets with applause.*

*By-ends.* You must not impose, nor Lord it over my Faith, leave me to my liberty, and let me go with you.

Chr. *Not a step further, unless you will do, in what I propound, as we.*

Then said *By-ends*, I shall never desert my old principles, since they are harmless and profitable. If I may not go with you, I must do as I did before you overtook me, even go by my self, until some overtake me that will be glad of my company. *By-ends and Christian part.*

Now I saw in my Dream that *Christian* & *Hopeful* forsook him and kept their distance before him, but one of them looking back saw three men following Mr. *By-ends*, and behold, as they came up with him, he made them a very low *Congee*, and they also gave him a Complement. The mens names were Mr. *Hold-the-World*, Mr. *Money-love*, and Mr. *Save-all*: Men that Mr. *By-ends* had formerly been acquainted with; for in their Minority *He has new Companions*

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nority they were School-fellows, and were taught by one Mr. *Gripe-man* a Schoolmaster in *Love-gain*, which is a Market-town in the County of *Coveting* in the North. This Schoolmaster taught them the art of getting either by violence, cozonage, flattery, lying, or by putting on a guise of Religion, and these four Gentlemen had attained much of the art of their Master, so that they could each of them have kept such a School themselves.

Well, when they had as I said, thus saluted each other, M. *Money-love* said to Mr. *By-ends*, who are they upon the Road before us? for *Christian* and *Hopeful* were yet within the view.

By-ends *Character of the* Pilgrims.

*By-ends.* They are a couple of far Countrymen, that after their *mode* are going on Pilgrimage.

*Money-love.* Alas, why did they not stay, that we might have had their good Company, for *they*, and *we*, and *you* Sir, I hope are all going on a Pilgrimage.

*By-ends.* We are so indeed, but the men before us are so rigid, and love so much the opinions of others; that let a man be never so godly, yet if he jumps not with them in all things; they thrust him quite out of their Company.

Mr. *Save-all.* That's bad, but we read of some, *that are Righteous overmuch*, and such mens rigidness prevails with them to judge and condemn all but themselves; but I pray what, and how many were the things wherein you differed?

*By-ends.* Why they after their head-strong manner, conclude that it is their duty to

ruſh on their Journey *all* weathers, and I am for waiting for *Wind* and *Tide*. They are for hazarding all for God at a clap, and I am for taking all advantages to ſecure my Life and Eſtate. They are for holding *their notions* though all other men be againſt them, but I am for Religion in what, and ſo far as the times, and my ſafety will bear it. They are for Religion, when in rags and contempt, but I am for him when he walks in his Golden Slippers in the Sun-ſhine, and with applauſe.

Mr. *Hold-the-world*. Ay, and hold you there ſtill, good Mr. *By-ends*; for my part, I can count him but a Fool, that having the liberty to keep what he has, ſhall be ſo unwiſe to looſe it. Let us be wiſe as *Serpents*, it's beſt to make Hay when the Sun ſhines; you ſee how the *Bee* lieth ſtill in Winter, and beſtirs her only when ſhe can have profit with pleaſure. God ſends ſometimes Rain, and ſometimes Sun-ſhine; if they be ſuch Fools to go through the firſt, yet let us be content to take fair weather along with us. For my part, I like that Religion beſt that will ſtand with the ſecurity of God's good Bleſſings unto us; for who can imagin, that is ruled by his reaſon, ſince God has beſtowed upon us the good things of this Life, but that he would have us keep them for his ſake. *Abraham* and *Solomon* grew rich in Religion. And *Job* ſays, that a good man *ſhall lay up Gold as Duſt*. But he muſt not be ſuch as the men before us, if they be as you have deſcribed them.

Mr. *Save-all*. I think that we are all agreed in this matter, and therefore there needs no more words about it. Mr.

Mr. *Money-love.* No, there needs no more words about this matter indeed, for he that believes neither Scripture nor Reason (and you see we have both on our side) neither knows his own liberty, nor seeks his own safety.

Mr. *By-ends.* My Brethren, we are, as you see, going all on Pilgrimage, and for our better diversion from things that are bad, give me leave to propound unto you this question.

*Suppose a Man, a Minister, or a Tradesman, &c. should have an advantage lie before him to get the good blessings of this life; yet so as that he can by no means come by them except in appearance at least, he becomes extraordinary Zealour in some points of Religion that he meddled not with before, may he not use this means to attain his end, and yet be a right honest man?*

Mr. *Money-love.* I see the bottom of your question, and with these Gentlemens good leave, I will endeavour to shape you an answer. And first to speak to your question, as it concerns a *Minister* himself. *Suppose a Minister, a worthy man, possessed but of a very small Benefice, and has in his eye a greater, more fat and plumb by far; he has also now an opportunity of getting of it; yet so as by being more studious, by Preaching more frequently, and zealously, and because the temper of the People requires it, by altering of some of his principles, for my part, I see no reason but a man may do this (provided he has a call). Ay, and more a great deal besides, and yet be an honest man.* For why,

1. His desire of a greater Benefice is law-

ful (this cannot be contradicted) since 'tis set before him by Providence; so then he may get it if he can, *making no question for Conscience sake.*

2. Besides his desire after that Benefice, makes him more studious, a more zealous Preacher, *&c.* and so makes him a better man. Yea, makes him better improve his parts which is according to the mind of God.

3. Now as for his complying with the temper of his People, by deserting, to serve them, some of his Principles: This argueth. 1. That he is of a self denying temper. 2. Of a sweet and winning deportment. 3. And so more fit for the Ministerial Function.

4. I conclude then, that a Minister that changes a *Small* for a *Great*, should not for so doing be judged as covetous, but rather since he is improved in his parts, and industry, thereby be counted as one that pursues his call, and the opportunity put into his hand to do good.

And now to the second part of the question, which concerns the *Tradesman* you mentioned: Suppose such an one to have but a poor imploy in the world, but by becoming Religious he may mend his market, perhaps get a rich VVife, or more and far better Customers to his Shop. For my part, I see no reason, but that this may be lawfully done. For why,

1. To become religious is a vertue, by what means soever a man becomes so.

2. Nor is it unlawful to get a rich wife, or more Custom to my Shop.

3. Besides the man that gets these by becoming religious, gets that which is good

of

of them that are good, by becoming good himself; so then here is a good Wife, and good Customers, and good gain, and all these by becoming religious, which is good. Therefore to become religious to get all these, is a good and profitable design.

This answer, thus made by this Mr. *Money-love* to Mr. *By-ends*'s question was highly applauded by them all; wherefore they concluded upon the whole, that it was most wholsom and advantageous. And because, as they thought, no man was able to contradict it, and because *Christian* and *Hopeful* were yet within call, they joyntly agreed to assault them with the question as soon as they overtook them, and the rather, because they had opposed Mr. *By-ends* before. So they called after them, and they stopt, and stood still till they came up to them, but they concluded as they went, that not Mr. *By-ends*, but old Mr. *Hold-the-World* should propound the question to them, because as they supposed their answer to him would be without the remainder of that heat that was kindled betwixt Mr. *By-ends* and them at their parting a little before.

So they came up to each other, and after a short salutation, Mr. *Hold-the-World* propounded the question to *Christian* and his Fellow, and bid them to answer it if they could.

*Ch.* Then said *Christian*, even a Babe in Religion may answer ten thousand such questions. For if it be unlawful to follow Christ for Loaves as is it *John* 6. how much more is it abominable to make of him and Religion a stalking Horse to get and enjoy

he World? Nor do we find any other than Heathens, Hypocrites, Devils and Witches hat are of this opinion.

1. *Heathens*, for when *Hamar* and *Sechem* ad a mind to the Daughter and Cattle of *Jacob*, and ſaw that there was no ways for hem to come at them, but by becoming Circumciſed, they ſay to their companions, *f every Male of us be Circumciſed, as they re Circumciſed, ſhall not their Cattle and their ubſtance, and every Beaſt of theirs be ours?* Their Daughters and their Cattle were hat which they ſought to obtain, and their eligion the ſtalking horſe they made uſe f to come at them. Read the whole ſtory, *Gen.* 34. 20, 21, 22, 23.

2. The Hypocritical Phariſees were alſo f this Religion, long Prayers were their retence, but to get Widows Houſes were heir intent, and greater damnation was om God their Judgment, *Luk.* 20. 46, 47.

3. *Judas* the Devil was alſo of this Reli- n, he was religious for the Bag that he ight be poſſeſſed of what was therein; ut he was loſt, caſt away, and the very on of Perdition.

4. *Simon* the Witch was of this Religion oo, for he would have had the Holy Ghoſt hat he might have got Money therewith, nd his Sentence from *Peter*'s Mouth was ccording, *Act.* 8. 19, 20, 21, 22.

5. Neither will it out of my mind, but hat that Man, that takes up Religion for he world, will throw away Religion for he world; for ſo ſurely as *Judas* deſigned he world in becoming Religious, ſo ſurely id he alſo ſell Religion and his Maſter for the

the ſame. To anſwer the queſtion therefore affirmatively, as I perceive you have done, and to accept of as authentick, ſuch anſwer, is both Heatheniſh, Hypocritical and Deviliſh, and your reward will be according to your works. Then they ſtood ſtaring one upon another but had not wherewith to anſwer *Chriſtian*. *Hopeful* alſo approved of the ſoundneſs of *Chriſtians* anſwer, ſo there was a great ſilence among them. Mr. *By-ends* and his Company alſo ſtaggered and kept behind, that *Chriſtian* and *Hopeful* might out-go them. Then ſaid *Chriſtian* to his fellow, if theſe men cannot ſtand before the ſentence of men, what will they do with the ſentence of God? And if they are mute when dealt with by Veſſels of Clay, what will they do when they ſhall be rebuked by the flames of a devouring fire?

*The Eaſe that Pilgrims have is but little in this life.*

Then *Chriſtian* and *Hopeful* out-went them again, and went till they came at a delicate Plane called *Eaſe*, where they went with much content; but that Plain was but narrow, ſo they were quickly got over it. Now at the further ſide of that Plain was a little Hill called *Lucre*, and in that *Hill* a *Silver Mine*, which ſome of them that had formerly gone that way becauſe of the rarity of it, had turned aſide to ſee; but going too near the brim of the Pit, the ground being deceitful under them, broke, and they were ſlain; ſome alſo had been maimed there, and could not to their dying day be their own men again;

Lucre-*Hill a dangerous Hill.*

Then I ſaw in my Dream, that a little off the Road, over againſt the *Silver Mine*, ſtood * *Demas* (Gentleman like) to call Paſſengers

* Demas *at the Hill* Lucre.

Paſſengers to come and ſee, who ſaid to *Chriſtian* and his fellow. * Ho, turn aſide hither, and I will ſhew you a thing. **He calls to* Chriſtian *and* Hopeful *to come to him.*

*Chr. What thing ſo deſerving, as to turn us out of the way to ſee it.*

*Dem.* Here is a *Silver-Mine*, and ſome digging in it for Treaſure, if you will come, with a little pains, you may richly provide for your ſelves.

*Hope.* Then ſaid *Hopeful, let us go ſee.* Hopeful *tempted to go, but* Chriſtian *holds him back.*

*Chr.* Not I, ſaid *Chriſtian*, I have heard of this place before now, and how many there have been ſlain; and beſides, that Treaſure is a ſnare to thoſe that ſeek it; for it hindereth them in their Pilgrimage. Then *Chriſtian* called to *Demas*, ſaying. *Is not the place dangerous? Hath it not hindred many in their Pilgrimage.* Hoſ. 4. 11.

*Dem.* Not very dangerous, except to thoſe that are careleſs; but withal he bluſhed as he ſpake.

*Chr.* Then ſaid *Chriſtian* to *Hopeful*, Let us not ſtir a ſtep, but ſtill keep on our way.

Hope, *I will warrant you, when* By-ends *comes up, if he hath the ſame invitation as we, he will turn in thither to ſee.*

*Chr.* No doubt thereof, for his Principles lead him that way, and a hundred to one but he dies there.

*Dem.* Then *Demas* called again, ſaying, but will you not come over and ſee?

*Chr.* Then *Chriſtian* roundly anſwered, ſaying, *Demas*, thou art an Enemy to the right ways of the Lord of this way, and haſt been already condemned for thine own turning aſide, by one of his Majeſties Judges; Chriſtian *roundeth* to Demas. 2 Tim. 4. 10.

ges; and why seekest thou to bring us into the like condemnation? Besides, if we at all turn aside, our Lord the King will certainly hear thereof, and will there put us to shame, where we would stand with boldness before him.

*Demas* cried again that he also was one of their fraternity; and that if they would tarry a little, he also himself would walk with them.

*Chr.* Then said *Christian*, what is thy name? Is it not the same by the which I have called thee?

*Dem.* Yes, my name is *Demas*, I am the Son of *Abraham*.

2 King. 5. 20. Mat. 26. 14, 15. ch. 27. 3, 2, 3, 5, 6.

*Chr.* I know you, *Gehazi* was your great Grandfather, and *Judas* your Father, and you have trod their steps; it is but a devilish prank that thou usest: Thy Father was hanged for a Traytor, and thou deservest no better reward. Assure thy self, that when we come to the King, we will do him word of this thy behaviour. Thus they went their way.

*By-ends goes over to Demas.*

By this time *By-ends* and his Companions were come again within sight, and they at the first beck went over to *Demas*. Now whether they fall into the Pit by looking over the brink thereof or whether they went down to dig, or whether they were smothered in the bottom by the damps that commonly arise, of these things, I am not certain; but this I observed, that they never were seen again in the way.

Then sang *Christian*.

By-ends *and Silver* Demas *both agree,*
*One calls, the other runs that he may be*

*A ſharer in his Lucre, ſo theſe do*
*Take up in this World, and no further go.*

Now I ſaw, that juſt on the other ſide of this Plain, the Pilgrims came to a place where ſtood an old *Monument*, hard by the High-way ſide, at the ſight of which they were both concerned, becauſe of the ſtrangeneſs of the form thereof; for it ſeemed to them as if it had been a *Woman* transformed into the ſhape of a Pillar; here therefore they ſtood looking, and looking upon it, but could not for a time tell what they ſhould make thereof; at laſt *Hopeful* eſpied written above upon the head thereof, a writing in an unuſual hand; but he being no Scholar, called to *Chriſtian* (for he was learned) to ſee if he could pick out the meaning; ſo he came, and after a little laying of Letters together, he found the ſame to be this, *Remember* Lot's *Wife*. So he read it to his fellow; after which they both concluded that that was the * Pillar of Salt into which *Lot*'s Wife was turned for looking back with a *covetous Heart*, when ſhe was going from *Sodom* for ſafety. VVhich ſudden and amazing ſight gave them occaſion of this diſcourſe. *They ſee a ſtrange Monument.* *Gen. 19.36*

*Chr.* Ah my Brother this is a ſeaſonable ſight, it came opportunely to us after the Invitation which *Demas* gave us to come over to view the Hill *Lucre*, and had we gone over as he deſired us, and as thou waſt inclined to do (my Brother) we had for ought I know been made like this VVoman a ſpectacle for thoſe that ſhall come after, to behold.

*Hope.* I am ſorry that I was ſo fooliſh,

and am made to wonder that I am not now as *Lot*'s Wife: For wherein was the difference 'twixt her sin and mine? she only looked back, and I had a desire to go see; let Grace be adored, and let me be ashamed, that ever such a thing should be in mine heart.

*Chr.* Let us take notice of what we see here for our help for time to come: This Woman escaped one Judgment; for she fell not by the destruction of *Sodom*, yet she was destroyed by another; as we see, she is turned into a Pillar of Salt.

*Hope.* True, and she may be to us both *Caution* and *Example*; *Caution*, that we should shun her sin, or a sign of what Judgment will overtake such as shall not be prevented by such caution: So *Korah*, *Dathan* and *Abiram*, with the two hundred and fifty men, that perished in their sin, did also become * a Sign or Example to beware. but above all, I muse at one thing, to wit, how *Demas* and his fellows can stand so confidently yonder to look for that treasure, which this Woman, but for looking behind her, after (for we read not that she stept one foot out of the way) was turned into a Pillar of Salt specially since the Judgment which overtook her did make her an Example, within sight of where they are: For they cannot chuse but see her, did they but lift up their Eyes.

* Num. 26. 9, 10.

*Chr.* It is a thing to be wondred at, and it argueth that their Hearts are grown desperate in that case, and I cannot tell who to compare them to so fitly, as to them that pick Pockets in the presence of the Judge

or that will cut Purses under the Gallows. It is said of the men of *Sodom, that they were sinners* * *exceedingly*, because they were sinners *before the Lord*; that is in his eye-sight, and notwithstanding the kindnesses that he had shewed them, for the Land of *Sodom*, was now like the * Garden of *Eden heretofore*. This therefore provoked him the more to jealousie and made their plague as hot as the fire of the Lord out of Heaven could make it. And it is most rationally to be concluded, that such, even such as these are, they that shall sin in the sight, yea, and that too in despight of such examples that are set continually before them to caution them to the contrary, must be partakers of severest Judgments. *Gen. 13. 13.

* Ver. 10.

*Hope*. Doubtless thou hast said the truth, but what a mercy is it, that neither thou, but especially I am not made my self this example. This ministreth occasion to us to thank God, to fear before him, and always to remember *Lot*'s Wife.

I saw then that they went on their way to a pleasant River; which *David the King* called the *River of God*; but *John, the River of the water of Life*. Now their way lay just upon the Bank of the River: Here therefore *Christian* and his Companion walked with great delight; they drank also of the water of the River, which was pleasant and enlivening to their weary Spirits: Besides, on the banks of this River, on either side, were *green Trees* for all manner of Fruit; and the Leaves they eat to prevent Surfeits, and other diseases that are incident to those that heat their Blood by

*A River*, Psal. 65. 9. Rev. 22. Ezek. 47.

*Trees by the River. The fruit, and leaves of the Trees.*

by Travels. On either side of the River was also a Meadow curiously beautified with Lillies; and it was green all the year long: In this Meadow they lay down and slept, for here they might *lye down safely.* When they awoke they gathered again of the Fruit of the Trees, and drank again of the water of the River; and then lay down again to sleep. Thus they did several days and nights. Then they sang:

*A Meadow in which they lie to sleep.* Psal. 22. Isa. 14. 13.

*Behold ye how those Crystal streams do glide,*
*(To comfort Pilgrims) by the High-way side.*
*The Meadows green; besides their fragrant smell*
*Yield dainties for them: and he that can tell*
*What pleasant Fruit, yea, Leaves these Trees do yield,*
*Will soon sell all, that he may buy this Field.*

So when they were disposed to go on (for they were not as yet at their Journeys end) they eat and drank, and departed.

Now I beheld in my Dream that they had not journeyed far, but the River and the way (for a time parted) at which they were not a little sorry, yet they durst not go out of the way: Now the way from the River was rough and their Feet tender by reason of their Travels: *So the Souls of the Pilgrims were much discouraged, because of the way.* Wherefore still as they went on, they wished for better way. Now a little before them, there was on the left hand of the Road a *Meadow*, and a Stile to go over into it, and that *Meadow* is called *By-path Meadow.* Then said *Christian* to his fellow, if this *Meadow* lieth along by our way-side, let's go over into it. Then he went to the Stile, to see, and behold a Path

Numb. 21. 4.

*By-path-Meadow. One Temptation does make way for another.*

Path lay along by the way on the other side of the fence. 'Tis according to my wish, said *Christian*, here is the easiest going; come good *Hopeful*, and let us go over.

Hope. *But how if this Path should lead us out of the way?*

*Chr.* That's not like, said the other: look, doth it not go along by the way side? So *Hopeful* being perswaded by his fellow, went after him over the Stile. When they were gone over, and were got into the Path, they found it very easie for their feet; and withal they looking before them, espied a man walking as they did (and his name was *Vain-Confidence*) so they called after him, and asked him whether that way led? He said to the Celestial Gate. * Look said *Christian*, did not I tell you so? by this you may see we are right; so they followed, and he went before them. But behold the night came on, and it grew very dark; so that they that went behind, lost the sight of him that went before.

*Strong Christians may lead weak ones out of the way.*

**See what it is too suddenly to fall in with strangers.*

He therefore that went before (*Vain-Confidence* by name) not seeing the way before him, fell into a deep Pit which was on purpose there made by the Prince of those grounds to catch *vain-glorious* Fools withal, and was dashed in pieces with his fall.

Isa. 9. 16. *A Pit to catch the vain-glorious in.*

Now *Christian* and his fellow heard him fall. So they called to know the matter, but there was none to answer, only they heard a groaning. Then said *Hopeful* where are we now? Then was his fellow silent, as mistrusting that he had led him out of the way, and now it began to rain and thunder, and lighten in a very dreadful manner, and the water rose amain.

*Reasoning between Christian, and Hopeful.*

Then *Hopeful* groaned in himself, saying, *O that I had kept on my way!*

*Chr.* Who could have thought that this Path should have led us out of the way?

Hope. *I was afraid on't at the very first, and therefore gave you that gentle caution. I would have spoke plainer, but you are older than I.*

Christian's *Repentance for leading of his Brother out of the way.*

*Chr.* Good brother be not offended, * I am sorry I have brought thee out of the way, and that I have put thee into such eminent danger; pray my Brother forgive me. I did not do it of an evil intent.

Hope. *Be comforted my Brother, for I forgive thee; and believe too, that this shall be for our good.*

*Chr.* I am glad I have with me a merciful Brother: But we must not stand thus, let's try to go back again.

Hope. *But good Brother let me go before.*

*Chr.* No, if you please let me go first; that if there be any danger. I may be first therein, because by my means we are both gone out of the way.

Hope. *No said* Hopeful, *you shall not go first, for your mind being troubled may lead you out of the way again.* Then for their encouragement they heard the voice of one

Jer. 31. 1. saying, *Let thine Heart be towards the Highway, even the way that thou wentest, turn again.* But by this time the waters were greatly risen; by reason of which the way of going back was very dangerous. (Then I thought that it is easier going out of the way when we are in, than going in when we are out.) Yet they adventured to go back; but it was so dark, and the flood

*They are in danger of drowning, as they go back.*

was

was so high, that in their going back they had like to have been drowned nine or ten times.

Neither could they with all the skill they had get again to the Stile that night. Wherefore at last lighting under a little shelter, they sat down there till the day brake: But being weary, they fell a sleep. Now there was not far from the place where they lay a *Castle*, called, *Doubting-Castle*, the Owner whereof, was *Giant Despair*, and it was in his grounds they were now sleeping; wherefore he getting up in the Morning early, and walking up and down in his Fields, caught *Christian* and *Hopeful* a sleep in his grounds. Then with a *grim* and *surly* voice, he bid them awake, and asked them whence they were? And what they did in his grounds? They told him they were Pilgrims, and that they had lost their way. Then said the *Giant*, you have this night trespassed on me, by trampling in and lying on my ground, and therefore you must go along with me. So they were forced to go, because he was stronger than they. They also had but little to say, for they knew themselves in a fault. The *Giant* therefore drove them before him, and put them into his Castle, in a very dark Dungeon, nasty and stinking to the Spirits of these two men: Here then they lay from *Wednesday* Morning till *Saturday* night without one bit of bread or drop of drink, or light, or any to ask how they did: They were therefore here in evil case, and were far from friends and acquaintance.

*They sleep in the grounds of* Giant Despair.

*He finds them in his ground and carries them to* Doubting-Castle.

*The grievousness of their Imprisonment.*

Psal. 88. 18.



The Pilgrims now, to gratifie the flesh,
Will seek its ease, but oh how they afresh
Do thereby plunge themselves new griefs into,
Who seeks to please the flesh themselves undo

Now in this place *Chriſtian* had double ſorrow, becauſe 'twas through his unadviſed Counſel that they were brought into this diſtreſs.

Now *Gyant Diſpair* had a VVife and her name was *Diffidence*; So when he was gone to bed, he told his VVife what he had done, to wit, that he had taken a couple of Priſoners, and caſt them into his *Dungeon*, for treſpaſſing on his Grounds. Then he asked her alſo what he had beſt to do further to them. So ſhe asked what they were, whence they came, and whither they were bound? and he told her. Then ſhe counſelled him, that when he aroſe in the Morning, he ſhould beat them without mercy: So when he aroſe he getteth him a grievous Crab-Tree Cudgel, and goes down into the *Dungeon* to them, and there firſt falls to rating of them as if they were Dogs: although they gave him never a word of diſtaſte: then he falls upon them and beats them fearfully in ſuch ſort that they were not able to help themſelves, or to turn them upon the floor. This done he withdraws and leaves them, there to condole their miſery, and to mourn under their diſtreſs: So all that day, they ſpent the time in nothing but ſighs and bitter lamentations. The next night ſhe talking with her Husband about them further, and underſtanding that they were yet alive, did adviſe him to counſel them to make away themſelves: So when morning was come, he goes to them in a ſurly manner, as before, and perceiving them to be very ſore with the ſtripes that he had given them the day before; he told them,

*On* Thurſday *Gyant* Deſpair *beats his Priſoners.*

them, that since they were never like to come out of that place, their only way would be, forthwith to make an end of themselves; either with Knife, Halter or Poyson: For why, said he, should you chuse life, seeing it is attended with so much bitterness: But they desired him to let them go with that he looked ugly upon them, and rushing to them, had doubtless made an end of them himself, but that he fell into one of his * fits (for he sometimes in Sun-shiny weather fell into fits) and lost (for a time) the use of his hand: wherefore he withdrew and left them (as before) to consider what to do. Then did the Prisoners consult between themselves, whether 'twas best to take his counsel or no; and thus they began to discourse.

*On Friday Giant Despair counsels them to kill themselves.*

** The Giant sometimes has Fits.*

*Chr.* Brother, said *Christian*; * what shall we do? the life that we now live is miserable: For my part, I know not whether is best, to live thus, or dye out of hand. * *My Soul chooseth Strangling rather than Life*, and the Grave is more easier for me than this Dungeon: Shall we be ruled by the *Giant*?

*Christian crushed.*

*Job, 7. 15.

Hope. *Indeed our present condition is dreadful, and Death would be far more welcome to me than thus for ever to abide*: But yet *let us consider, the Lord of the Country to which we are going, hath said, Thou shalt do no Murther, no not to another Mans Person; much more then are we forbidden to take his counsel to kill our selves. Besides he that kills another, can but commit Murder upon his Body; but for one to kill himself, is to kill Body and Soul at once. And moreover, my Brother, thou talkest*

*Hopeful comforts him.*

of

*of ease in the Grave, but hast thou forgotten the Hell whither for certain the Murderers go? For no Murderer hath Eternal Life, &c. And let us consider again, that all the Lawis not in the hand of* Giant Despair: *others, so far as I can understand, have been taken by him, as well as we; and yet have escaped out of his hand: who knows, but that God that made the World, may cause that* Giant Despair *may dye; or that, at some time or other, he may forget to Lock us in; or, but he may in a short time have another of his Fits before us, and may lose the use of his Limbs; and if ever that should come to pass again, for my part, I am resolved to pluck up the heart of a man, and to try my utmost to get from under his hand. I was a Fool that* I *did not try to do it before, but however, my Brother, let's be patient, and endure a while; the time may come that may give us a happy release: But let us not be our own Murderers. With these words,* Hopeful *at present did moderate the mind of his Brother; so they continued together (in the dark) that day in their sad and doleful condition.*

Well towards Evening the Giant goes down into the Dungeon again, to see if his Prisoners had taken his counsel; but when he came there, he found them alive; and truly, alive was all: For now, what for want of Bread and Water, and by reason of the wounds they received when he beat them, they could do little but breath: But I say, he found them alive; at which he fell into a grievous rage, and told them, That seeing they had disobeyed his counsel, it should be worse with them than if they had never been born.

At

At this they trembled greatly, and I think that *Christian* fell into a Swound; but coming a little to himself again they renewed their discourse about the *Gyants* counsel; and whether yet they had best take it or no. * Now *Christian* again seemed to be for doing it, but *Hopeful* made his second reply as followeth.

* Christian *still dejected.*

Hope. * *My Brother*, said he, *remembrest thou not how valiant thou hast been heretofore? Apollion could not crush thee, nor could all that thou didst hear or see, or feel in the Valley of the shadow of Death; what hardships, terror and amazement hast thou already gone through, and art thou now nothing but fears? Thou seest that I am in the Dungeon with thee, a far weaker man by nature, than thou art: Also this Gyant has wounded me as well as thee; and hath also cut off the Bread and Water from my Mouth; and with that I mourn without the light; But let's exercise a little more patience. Remember how thou playedst the man at Vanity-Fair, and wast neither afraid of the Chain or Cage; nor yet of bloody Death: Wherefore let us (at least to avoid the shame, that becomes not a Christian to be found in) bear up with patience as well as we can.*

* Hopeful *comforts him again by calling former things to remembrance.*

Now night being come again, and the *Gyant* and his Wife being in Bed, she asked him concerning the Prisoners, and if they had taken his counsel: To which he replied, They are sturdy Rogues, they chuse rather to bear all hardship, than to make away themselves. Then said she, take them into the Castle yard to morrow, and shew them the *Bones* and *Skulls* of those that thou hast already dispatched, and make them believe

lieve e're a week comes to an end, thou alſo wilt tear them in pieces as thou haſt done their fellows before them.

So when the morning was come, the *Gyant* goes to them again: and takes them into the Caſtle yard, and ſhews them, as his Wife had bidden him. * Theſe, ſaid he, were Pilgrims, as you are, once, and they trespaſſed in my grounds as you have done, and when I thought fit, I tore them in pieces; and ſo within ten days I will do you. Get you down into your Den again: And with that he beat them all the way thither: They lay therefore all day on *Saturday* in a lamentable caſe, as before. Now when night was come, and when Mrs. *Diffidence* and her Husband the *Gyant*, were got to bed, they began to renew their diſcourſe of their Priſoners; and withal the old *Gyant* wondred that he could neither by his blows nor counſel, bring them to an end. And with that his Wife replied, I fear, ſaid ſhe, that they live in hopes that ſome will come to relieve them, or that they have Pick-locks about them, by the means of which they hope to eſcape. And ſayſt thou ſo my dear, ſaid the *Gyant*, I will therefore ſearch them in the morning.

*On Saturday the Gyant threatned that ſhortly he would pull them in pieces.*

Well, on *Saturday* about midnight they began to pray and continued in prayer till almoſt break of day.

Now, a little before it was day, good *Chriſtian*, as one half amazed, brake out in this paſſionate ſpeech, *What a fool (quoth he) am I, thus to lie in a ſtinking Dungeon, when I may as well walk at liberty? I have a Key in my boſom, called Promiſe, that will (I am perſwaded) open any Lock in Doubting-Caſtle.*

*A Key in Chriſtian's boſom called Promiſe, opens any Lock in Doubting-Caſtle.*

perſwaded) open any Lock in Doubting-Caſtle. Then ſaid *Hopeful*, That's good News; good Brother pluck it out of thy Boſom and try. Then *Chriſtian* pulled it out of his Boſom and began to try at the Dungeon door, whoſe bolt (as he turned the Key) gave back, and the door flew open with eaſe, and *Chriſtian* and *Hopeful* both came out. Then he went to the outward door, that leads into the *Caſtle-yard*, and with his Key opened that door alſo. After he went to the Iron-gate, for that muſt be opened too, but that Lock went damnable hard, yet the Key did open it: Then they thruſt open the gate to make their eſcape with ſpeed; but that gate as it opened made ſuch a craking, that it waked *Giant-Deſpair*, who haſtily riſing to purſue his Priſoners, felt his Limbs to fail, for his Fits took him again, ſo that he could by no means go after them. Then they went on, and came to the Kings High-way; and ſo were ſafe, becauſe they were out of his Juriſdiction.

Now when they were gone over the Stile, they began to contrive with themſelves what they ſhould do at that Stile, to prevent thoſe that ſhall come after from falling into the hands of *Giant Deſpair*. So they conſented to erect there a * Pillar and to engrave upon the ſide thereof this Sentence, *over this ſtile is the way to* Doubting-Caſtle, *which is kept by* Giant Deſpair, *who deſpiſeth the King of the Cœleſtial Country, and ſeeks to deſtroy the Holy Pilgrims.* Many therefore that followed after, read what was written, and eſcaped the danger. This done, they ſang as follows.

* *A Pillar erected by* Chriſtian *and his fellow.*

Out

*Out of the way we went, and then we found*
*What 'twas to tread upon forbidden ground,*
*And let them that come after have a care*
*Left they for trespassing, his Prisoners are,*
*Whose Castle's* Doubting *and whose name's*
Despair.

They went then till they came to the Delectable Mountains, which Mountains belong to the Lord of that Hill of which we have spoken before; so they went up to the Mountains to behold the Gardens and Orchards, the Vineyards and Fountains of Water; where also they drank and washed themselves, and did freely eat of the Vineyards. Now there was on the tops of these Mountains, *Shepherds* feeding their Flocks, and they stood by the High-way-side. The Pilgrims therefore went to them, and leaning upon their Staves (as is common with weary Pilgrims, when they stand to talk with any by the way) they asked, * *Whose Delectable Mountains are these; and whose be the sheep that feed upon them?*

*The delectable Mountains.*

*They are refreshed in the Mountains,*

**Talks with the Shepherds.*

*Shep.* These Mountains are *Immanuel's Land*, and they are within sight of his City; and the Sheep also are his; and he laid down his Life for them.

Chr. *Is this the way to the Celestial City?*

*Shep.* You are just in your way.

Chr. *How far is it thither?*

*Shep.* Too far for any, but those that shall get thither indeed.

Chr. *Is the way safe or dangerous?*

*Shep.* Safe for those for whom it is to be safe, *but transgressors shall fall therein.*

Chr. *Is there in this place any Relief for* Hos. 14. 9.

*Pilgrims,*



Mountains delectable they now ascend,
Where Shepherds be, which to them do commend
Alluring things, and things that cautious are,
Pilgrims are steddy kept by faith and fear.

Pilgri

*Pilgrims, they are weary and faint in the way?*

*Shep.* The Lord of these Mountains hath given us a charge *not to be forgetful to entertain strangers*; Therefore the good of the place is before you. Heb. 13.1,2.

I also saw in my Dream, that when the *Shepherds* perceived that they were way-faring-men, they also put questions to them (to which they made answer as in other places) as whence came you? And how got you into the way? And by what means have you so persevered therein? For but few of them that begin to come hither, do shew their Faces on these Mountains. But when the Shepherds heard their answers, being pleased therewith, they looked very lovingly upon them, and said, * *Welcome to the Delectable Mountains.*

* *The Shepherds welcome them.*

The Shepherds, I say, whose names were *Knowledge*, *Experience*, *Watchful* and *Sincere*, took them by the hand, and had them to their Tents, and made them partake of that which was ready at present. They said moreover, We would that you should stay here a while, to be acquainted with us, and yet more to solace your selves with the good of these Delectable Mountains. They then told them, that they were content to stay; so they went to their rest that night, because it was very late.

*The Names of the Shepherds.*

Then I saw in my Dream, that in the Morning, The Shepherds called up *Christian* and *Hopeful* to walk with them upon the Mountains: So they went forth with them, and walked a while having a pleasant prospect on every side. Then said the Shepherds

herds one to another? shall we shew these Pilgrims some * wonders; so when they had concluded to do it, they had them first to the top of an Hill called *Error*, which was very steep on the fartherest side, and bid them look down to the bottom. So *Christian* and *Hopeful* looked down, and saw at the bottom several men, dashed all to pieces by a fall that they had from the top. Then said *Christian*, what meaneth this? The Shepherds answered, have you not heard of them that were made to err, by hearkning to * *Hymeneus* and *Philetus*, as concerning the Faith of the Resurrection of the Body? They answered, yea. Then said the Shepherds, those that you see lye dashed in pieces at the bottom of this Mountain, *are they*, and they have continued to this day unburied (as you see) for example to others to take heed how they clamber too high, or how they come too near the brink of this Mountain.

* *They are sure wonders.*

*The Mountains of Error.*

* Tim. 2. 17, 18.

Then I saw that they had them to the top of another Mountain, and the name of that is * *Caution*, and bid them look afar off: Which when they did, they perceived as they thought, several men walking up and down among the Tombs that were there. And they perceived that the men were blind, because they stumbled sometimes upon the Tombs, and because they could not get out from among them. Then said *Christian*, *what means this?*

* *Mount* Caution.

The Shepherds then answered, did you not see a little below these Mountains, a *Stile* that leads into a Meadow, on the left hand of this way? They answered, Yes

The

Then said the Shepherds from that Stile there goes a Path that leads directly to *Doubting-Caſtle*, which is kept by *Giant-Deſpair*, and theſe men (pointing to them among the Tombs) came once on Pilgrimage, as you do now, even till they came to that ſame *Stile*. And becauſe the right way was rough in that place, they choſe to go out of it into that Meadow, and there were taken by *Giant-Deſpair*, and caſt into *Doubting-Caſtle*: Where after they had a while been kept in the Dungeon, he at laſt did put out their Eyes, and led them among thoſe Tombs, where he has left them to wander to this very day: That the ſaying of the wiſe man might be fulfilled, *He that wandereth out of the way of underſtanding, ſhall remain in the Congregation of the Dead.* Then *Chriſtian* and *Hopeful* looked upon one another, with tears guſhing out; but yet ſaid nothing to the Shepherds. Prov. 21. 26.

Then I ſaw in my Dream, that the Shepherds had them to another place in a Bottom where was a door in the ſide of a hill and they opened the door, and bid them look in: They looked in therefore, and ſaw that within it was very dark and ſmoaky; they alſo thought, that they heard there a rumbling noiſe, as of Fire, and a cry of ſome tormented, and that they ſmelt the ſcent of Brimſtone. Then ſaid *Chriſtian*, *what means this?* The Shepherds told them, this is a By-way to Hell, a way that Hypocrites go in at; namely, ſuch as ſell their Birth-right with *Eſau*; ſuch as ſell their Maſter with *Judas*; ſuch as Blaſpheme the Goſpel, with *Alexander*; *A By-way to Hell.*

*Alexander*; and that lye and dissemble, with *Ananias* and *Saphira* his Wife.

*Hope.* Then said *Hopeful* to the Shepherds, *I perceive that these had on them, even every one a shew of Pilgrimage, as we have now; had they not?*

*Shep.* Yea, and held it a long time too.

*Hop. How far might they go on in Pilgrimage in their day; since they notwithstanding were thus miserably cast away?*

*Shep.* Some further, and some not so far as these Mountains.

Then said the Pilgrims one to another, *we had need to cry to the strong for strength.*

*Shep.* Ay, and you will have need to use it when you have it too.

By this time the Pilgrims had a desire to go forwards, and the Shepherds a desire they should: So they walked together towards the end of the Mountains. Then said the Shepherds one to another. Let us here shew the Pilgrims the Gates of the Celestial City, if they have skill to look through our * Prospective-Glass. The Pilgrims then lovingly accepted the motion: So they had them to the top of an high Hill, called * *Clear*, and gave them their Glass to look.

* *The Shepherds Prospective-Glass.*
* *The Hill* Clear.

Then they essayed to look, but the remembrance of that last thing that the Shepherds had shewed them, made their hands shake; by means of which impediment they could not look steddily through the glass, yet thought they saw something like the Gate, and also some of the Glory of the place. Then they went away and sang this Song.

*The fruits of Servile fear.*

*Thus by the* Sepherds *Secrets are reveal'd,*
*Which from all other men are kept conceal'd:*
*Come to the* Shepherds *then, if you would see*
*Things deep, things hid, and that mysterious be.*

When they were about to depart, one of the Shepherds gave them a *Note of the way.* Another of them *bid them* * *beware of the Flatterer.* The third *bid them take heed that they sleep not upon the Inchanted Ground.* And the fourth *bid them God speed.* So I awoke from my Dream.

* *A two-fold Caution,*

And I slept, and dreamed again, and saw the same two Pilgrims going down the Mountains along the High-way, towards the City. Now a little below these Mountains on the left hand, lieth the Country of *Conceit*, from which Country there comes into the way, in which the Pilgrims walked, a little crooked Lane. Here therefore they met with a very brisk Lad, that came out of that Country; and his name was *Ignorance.* So *Christian* asked him, *from what Parts he came, and whither he was going?*

*The Country of* Conceit, *out of which came* Ignorance.

*Ign.* Sir, I was born in the Country that lyeth off there, a little on the left hand; and am going to the Celestial City.

Christian *and* Ignorance *have some talk.*

Chr. *But how do you think to get in at the Gate, for you may find some difficulty there?*

*Ign.* As other good People doth, saith he.

Chr. *But what have you to shew at that Gate, that may cause that the Gate should be opened to you?*

*Ign.* I know my Lord's will, and have been a good Liver; I pay every man his own; I pray, fast, pay Tithes, and give Alms, and have left my Country for whither I am going.

*The ground of* Ignorance's *hope.*

Chr.

Chr. *But thou camest not in at the Wicket-gate that is at the head of this way; Thou camest in hither through that same crooked Lane, and therefore I fear, however thou maist think of thy self, when the reckoning day shall come, thou wilt have laid to thy charge, that thou art a Thief and a Robber, instead of getting admittance into the City.*

*He saith to every one that he is a Fool.*

*Ign.* Gentlemen, ye be utter strangers to me, I know you not; be content to follow the Religion of your Country, and I will follow the Religion of mine. I hope all will be well. And as for the Gate that you talk of, all the world knows that that is a great way off of our Country. I cannot think that any man in all our parts doth so much as know the way to it; nor need they matter whether they do or no, since we have, as you see a fine pleasant green Lane, that comes down from our Country the next way into the way.

When *Christian* saw that the man was wise in his own conceit, he said to *Hopeful* whisperingly, *there is more hopes of a Fool than of him.* And said moreover, *when he that is a Fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a Fool.*

Prov. 26.12. Eccles. 10.3.

*How to carry him to a Field.*

What, shall we talk farther with him, or out-go him at present, and so leave him to think of what he hath heard already and then stop again for him afterwards and see if by degrees we can do any good by him?

Then said *Hopeful*,

*Let Ignorance a little while now muse*
*On what is said, and let him not refuse*

*Good*

*Good Counsel to embrace, lest he remain*
*Still ignorant of what's the chiefest gain.*
*God saith, those that no understanding have,*
*(although he made them) them he will not save.*

*Hope.* He further added, it is not good I think to say, to him all at once; let us pass him by, if you will, and talk to him anon *even as he is able to bear it.*

So they both went on, and *Ignorance* he came after. Now when they had passed him a little way, they entred into a very dark Lane, where they met a man whom seven Devils had bound with seven strong Cords, and were carrying him back to the door that they saw on the side of the Hill: Now good *Christian* began to tremble, and so did *Hopeful* his Companion: Yet as the Devils led away the man, *Christian* looked to see if he knew him, and he thought it might be one *Turn-away* that dwelt in the Town of *Apostacy*. But he did not perfectly see his face; for he did hang his head like a Thief that is found. But being gone past. *Hopeful* looked after him, and espied on his back a Paper, with this Inscription, *Wanton Professor and damnable Apostate.* Then said *Christian* to his Fellow, Now I call to remembrance that which was told me of a thing that hapned to a good man hereabout. The name of the man was *Little-faith*, but a good man, and he dwelt in the Town of *Sincere*. The thing was this; At the entring in at this passage, there comes down from *Broad-way-gate* a Lane, called *Dead-man's-Lane*; so called because of the Murderers that are commonly done there. And this *Little-faith* going on

Mat. 12. 45. Prov. 5. 22.

*The destruction of one Turn-away.*

*Christian telleth his Companion a story of* Little-Faith.

Broad-way-gate.

Dead-man's Lane.

Pilgrimage, as we do now, chanced to sit down there and slept. Now, there happened at that time to come down the *Lane* from *Broad-way-gate*, three sturdy Rogues; and their names were *Faint-heart*, *Mistrust* and *Guilt*, (three Brothers) and they espying *Little-Faith* where he was, came galoping up with speed. Now the good man was just awaked from his sleep and was getting up to go on his Journey. So they came up all to him, and with threatning language, bid him stand. At this *Little-Faith* looked as white as a clout, and had neither power to fight or fly. Then said *Faint-heart* deliver thy Purse; but he making no haste to do it (for he was loth to lose his Money) *Mistrust* ran up to him, and thrusting his hand into his Pocket, pulled out thence a bag of Silver. Then he cry'd out Thieves, Thieves. With that *Guilt* with a great Club that was in his hand, struck *Little-Faith* on the head, and with that blow fell'd him flat to the ground, where he lay bleeding as one that would bleed to death. All this while the Thieves stood by. But at last, they hearing that some were upon the Road, and fearing least it should be one *Great-Grace* that dwells in the City of *Good-confidence*, they betook themselves to their heels and left this good man to shift for himself, who getting up made shift to scramble on his way. This was the story.

*Little-Faith Robbed by Faint-heart, Mistrust & Guilt.*

*They got away his Silver and knock'd him down.*

Hope. *But did they take from him all that ever he had?*

*Chr.* No: The place where his Jewels were, they never ransack'd; so those he kept still. But as I was told, the good man was

*Little-Faith lost not his best things.*

was much afflicted for his Loss, for the Thieves got most of his Spending-money. That which they got not (as I said) were Jewels; also he had a little odd Money left, but scarce enough to bring him to his Journies end; nay (If I was not mis-informed) he was forced to beg as he went, to keep himself alive (for his Jewels he might not sell.) But beg, and do what he could, *he went* (as we say) ***with many a hungary Belly***, the most part of the rest of the way. 1 Pet. 4. 18. *Little-Faith forced to beg to his Journies end.*

Hope. *But is it not a wonder they got not from him his Certificate, by which he was to receive his admittance at the Cœlestial Gate?*

*Chr.* 'Tis a wonder, but they got not that; though they mist it not through any good cunning of his, for he being dismayed with their comming upon him, had neither power nor skill to hide any thing, so 'twas more by good providence, than by his endeavour that they mist of that good thing. *He kept not his best things by his own cunning* 2 Tim. 1. 14.

Hope. *But it must needs be a comfort to him that they got not his Jewels from him?* 2 Pet. 1. 9.

*Chr.* It might have been great comfort to him, had he used it as he should: But they that told me the story, said, that he made but little use of it all the rest of the way; and that because of the dismay that he had in the taking away his Money: indeed he forgot it a great part of the rest of his Journey; and besides when at any time it came into his mind and he began to be comforted therewith; then would fresh thoughts of his Loss come again upon him, and those thoughts would swallow up all.

*He is pitied by both.*

Hop. *Alas, poor man! This could not but be a great grief unto him?*

*Chr.* Grief! ay, a Grief indeed! Would it not have been ſo to any of us, had we been uſed as he, to be robbed and wounded too, and that in a ſtrange place, as he was? 'Tis no wonder he did not dye with grief, poor heart? I was told that he ſcattered almoſt all the reſt of the way with nothing but doleful and bitter Complaints. Telling alſo to all that overtook him, or that he overtook in the way as he went, where he was robbed and how, who they were that did it, and what he loſt; how he was wounded, and that he hardly eſcaped with life.

Hope *But 'tis a wonder that his neceſſity did not put him upon* ſelling *or* pawning *ſome of his Jewels, that he might have wherewith to relieve himſelf in his Journey.*

*Chriſtian ſnibbeth his fellow for unadviſed ſpeaking.*

*Chr.* Thou talkeſt like one upon whoſe head is the *Shell* to this very day: For what ſhould he pawn them? Or to whom ſhould he ſell them? In all that Country where he was robbed, his Jewels were not accounted of; nor did he want that relief, which could from thence be adminiſtred to him. Beſides, had his Jewels been miſſing at the Gate of the Cœleſtial City, he had (and that he knew well enough) been excluded from an inheritance there; and that would have been worſe to him, than the appearance and villany of ten thouſand Thieves.

Heb. 12. 16. Hop. *Why art thou ſo Tart, my Brother? Eſau ſold his Birth-right, and that for a Meſs of Pottage, and that Birth-right was his greateſt Fewel. And if he, why might not* Little-faith *do ſo too?*

Chr.

*Chr.* *Esau* did sell his Birth-right indeed, and so do many besides, and by so doing exclude themselves from the chief Blessing, as also that *Caitiff* did. But you must put a difference betwixt *Esau* and *Little-faith*, and also betwixt their Estates. *Esau's* Birth right was Typical, but *Little-faith's* Jewels were not so. *Esau's* belly was his God, but *Little-faith's* belly was not so, *Esau's* want lay in his fleshly Appetite, *Little-faith's* did not so. Besides *Esau* could see no further than to the fulfilling of his Lust; *for I am at the point to dye*, said he, *and what good will this Birth-right do me?* But *Little-faith*, tho it was his lot to have but a *Little-faith* was by his *little faith* kept from such extravagancies, and made to *see* and *prize* his Jewels more, than to sell them as *Esau* did his Birth-right. You read not any where that *Esau* had *Faith*, no not so much as a little: There was no marvel, if where the flesh only bears sway (as it will in that man where no Faith is to resist) if he sells his *Birth-right*, and his Soul and all, and that to the Devil of Hell; for it is with such, as it is with the Ass, *Who in her occasion cannot be turned away.* When their minds are set upon their Lust, they will have them whatever they cost. But *Little-Faith* was of another temper, his mind was on things Divine; his livelihood was upon things that were Spiritual and above: Therefore to what end should he that is of such a temper, sell his Jewels (had there been any that would have bought them) to fill his mind with empty things? Will a man give a penny to fill his belly

*A Discourse about* Esau *and* Little-Faith.

Esau *was ruled by his lusts.* Gen. 25. 32.

Esau *never had Faith.*

Jer. 1. 24.

Little-Faith *could not live upon* Esau's *Portage.*

Belly with Hay: Or can you perſuade the *Turtle Dove* to live upon Carrion like the *Crow*? Though *faithleſs* ones can for carnal luſts, pawn or mortgage, or ſell what they have and themſelves outright to boot; yet they that have *Faith*, *Saving-Faith*, though but little of it, cannot do ſo. Here therefore, my Brother, is thy miſtake.

*A compariſon between the* Turtle-Dove *and the* Crow.

Hope. *I acknowledge it; but yet your ſevere reflection had almoſt made me angry.*

*Chr.* Why, I did not compare thee to ſome of the Birds that are of the briſker ſort, who will run to and fro in untrodden Paths with the ſhell upon their heads: But paſs by that, and conſider the matter under debate, and all ſhall be well betwixt thee and me.

Hope. *But* Chriſtian, *theſe three fellows, I am perſuaded in my heart, are but a company of Cowards: Would they have run elſe, think you, as they did at the noiſe of one that was coming on the Road? Why did not* Little-Faith *pluck up a greater heart? He might methinks have ſtood one bruſh with them, and have yielded when there had been no remedy?*

Hopeful *waggers.*

*Chr.* That they are Cowards, many have ſaid, but few have found it ſo in the time of Tryal. As for a great Heart, *Little-Faith* hath none; and I perceive by thee, my Brother, hadſt thou been the man concerned, thou art but for a bruſh, and then to yield. And verily, ſince this is the height of thy ſtomach, now they are at a diſtance from us, ſhould they appear to thee, as they did to him, they might put thee to ſecond thoughts

*No great heart for God where there is but little-faith. We have more courage when out, that when we are in.*

But conſider again, they are but Journey-

ney-men Thieves, they ſerve under the King of the Bottomleſs pit; who if need be, will come to their aid himſelf, and his voice is *as the Roaring of a Lyon.* I my ſelf have been engaged as this *Little-Faith* was and I found it a terrible thing. Theſe three Villains ſet upon me, and I beginning like a *Chriſtian* to reſiſt, they gave out a call, and in came their Maſter: I would, as the ſaying is, have given my Life for a penny; but that, as God would have it, I was cloathed with Armour of Proof. Ay, and yet though I was ſo harneſſed, I found it hard work to quit my ſelf like a man; no man can tell what in that combat attends us, but he that hath been in the battle himſelf.

Pſal. 5. 8. *Chriſtian tells his own experience in this caſe.*

Hope. *Well, but they ran you ſee, when they did but ſuppoſe that one* Great-Grace *was in the way.*

*Chr.* True, they have often fled, both they and their Maſter, when *Great-Grace* hath appeared, and no marvel, for he is the *King's Champion*: But I tro, you will put ſome difference between *Little-Faith* and the *King's Champion*? All the King's Subjects are not his Champions, nor can they, when tryed, do ſuch feats of War as he. Is it meet to think that a little Child ſhould handle *Goliah* as *David* did? Or that there ſhould be the ſtrength of an *Ox* in a *Wren*? Some are ſtrong, ſome are weak; ſome have great Faith, ſome have little; this man was one of the weak, and therefore went to the Walls.

*The King's Champion.*

Hope. *I would I had been* Great-Grace *for his ſake.*

*Ch.* If it had been he, he might have had his hands full, for I must tell you, that though *Great-Grace* is excellent good at his Weapon, and has, and can, so long as he keeps them at Swords point, do well enough with them; yet if they get within him, even *Faint-heart*, *Mistrust*, or the other, it shall go hard but that they will throw up his heels. And when a man is down, you know what can he do?

Whoso looks well upon *Great-Grace*'s Face, shall see those Scars and Cuts there that shall easily give demonstration of what I say. Yea, once I heard that he should say (and that when he was in the Combat) *we despaired even of Life*: How did these sturdy Rogues and their Fellows make *David* groan, mourn, and roar? Yea *Heman* and *Hezekiah* too, though Champions in their days, were forced to bestir them, when by these assaulted; and yet, notwithstanding, they had their Coats soundly brushed by them. *Peter* upon a time would go try what he could do; but though some do say of him that he is the Prince of the Apostles, they handled him so, that they made him at last afraid of a sorry Girl.

Besides, their King is at their whistle, he is never out of hearing; and if at any time they be put to the worst, he if possible comes in to help them: And of him it is said, *The Sword of him that layeth at him cannot hold; the Spear, the Dart, nor the Habergeon; he esteemeth Iron as Straw, and Brass as rotten Wood. The Arrow cannot make him fly, sling-stones are turned with him into stubble; Darts are counted as stubble, he laugheth*

Job. 41. 26. Leviathan's sturdiness.

*laugheth at the shaking of a Spear.* What can a man do in this case? 'Tis true, if a man could at every turn have *Job*'s Horse, and had skill and courage to ride him, he might do notable things. *For his Neck is clothed with Thunder; he will not be afraid as the* Grashopper; *the Glory of his Nostrils is terrible; he paweth in the Valley, rejoyceth in his Strength, and goeth out to meet the Armed Men, He mocketh at fear and is not affrighted, neither turneth back from the Sword. The Quiver ratleth against him, the glittering Spear and the Shield. He swallows the ground with fierceness and rage, neither believes he that it is the sound of the Trumpet: He says, among the Trumpets, Ha, ha, and he smelleth the Battle afar off, the Thundering of the Captains, and the shoutings.* Job. 39. 19. *The excellent Metal that is in* Job's *Horse.*

But for such Footmen as thee and I are, let us never desire to meet with an Enemy, nor vaunt as if we could do better, when we hear of others that they have been foiled, nor be tickled at the thoughts of our own manhood; for such commonly come by the worst when tried. *Peter*, of whom I made mention before: He would swagger, ay he would: He would, as his vain mind prompted him to say, do better, and stand more for his Master than all Men: But who so foiled and run down by those Villains as he?

When therefore we hear that such Robberies are done on the Kings High way, two things become us to do; First, to go out harnessed, and to be sure to take a Shield with us: For it was for want of that, that he that laid so lustily at *Leviathan* could

not make him yield. For indeed, if that be wanting, he fears us not at all. Therefore he that had skill hath said, *Above all take the Shield of Faith, wherewith ye shall be able to quench all the Fiery darts of the wicked.*

Eph. 6.

*'Tis good to have a Convoy.*

'Tis good also that we desire of the King a Convoy, yea that he will go with us himself. This made *David* rejoyce, when in the Valley of the shadow of Death; and *Moses* was rather for dying where he stood, than to go one step without his God. O my Brother, if he will but go along with us, what need we be afraid of ten Thousands that shall set themselves against us; but without him, *the proud helpers fall under the slain.*

Exod. 32. 15.

Psal. 3. 5, 6, 7, 8.

Psal. 27. 1, 2.

Isa. 10. 4.

I for my part have been in the fray before now, and though (through the goodness of him that is best) I am as you see alive: Yet I cannot boast of any Manhood, glad shall I be, if I meet with no more such brunts: Though I fear we are not got beyond all danger. However, since the Lyon and the Bear hath not as yet devoured me, I hope God will also deliver us from the next uncircumcised *Philistines*. Then Sang *Christian.*

*Poor* Little-faith! *hast been among the Thieves,*
*Wast Robb'd? Remember this who so believes,*
*And get more Faith; then shall you Victors be*
*Over ten thousand, else scarce over three.*

*Away and away.*

So they went on, and *Ignorance* followed. They went then till they came at a place, where they saw a way put it self into *their way*, and seemed withal to lie as streight as the way which they should go; and here they knew not which of the two to take, for

for both ſeemed ſtreight before them, therefore here they ſtood ſtill to conſider. And as they were thinking about the way, behold, a man of black fleſh but covered with a very light Robe, came to them and asked them why they ſtood there? They anſwered, they were going to the Cœleſtial City, but knew not which of theſe ways to take. Follow me, ſays the man, it is hither that I am going. So they followed him in the way, that but now came into the Road, which by degrees turned and turned them ſo from the City that they deſired to go to, that in little time their Faces were turned away from it; yet they followed him. But by and by, before they were aware he led them within the compaſs of a Net, in which they were both ſo intangled, that they knew not what to do; and with that *the White Robe fell off the black man's back*: Then they ſaw where they were. Wherefore there they lay crying ſome time, for they could not get themſelves out.

*The Flatterer finds them.*

Chriſtian *and his fellow deluded.*

*They are taken in a Net.*

*Chr.* Then ſaid *Chriſtian* to his fellow. Now do I ſee my ſelf in an error. Did not the Shepherds bid us beware of the Flatterers? As is the ſaying of the wiſeman, ſo we have found it this day: *A man that Flattereth his Neighbour, ſpreadeth a Net for his Foot.*

*They bewail their condition.*

Prov. 29.

*Hope.* They alſo gave us a note of directions about the Way for our more ſure finding thereof: But therein we have alſo forgotten to read, and have not kept our ſelves from the Paths of the Deſtroyer. Here *David* was wiſer than we; for faith he,

Pſal. 17. 4.

Psal. 17. 4. he, *Concerning the Works of Men, by the word of thy Lips, I have kept me from the paths of the Destroyer.* Thus they lay bewailing themselves in the Net. At last they espied a shining one coming towards them, with a Whip of small cord in his hand. When he was come to the place where they were, he asked them whence they came, and what they did there; they told him, that they were poor Pilgrims going to *Sion*, but were led out of their way by a black man, cloathed in white; who bid us, said they, follow him, for he was going thither too. Then said he with the Whip, it is a *Flatterer*, a false Apostle, that hath transformed himself into an Angel of Light. So he rent the Net, and let the men out. Then said he to them follow me, that I may set you in your way again; so he led them back to the way, which they had left to follow the *Flatterer*. Then he asked them, saying, Where did you lye the last Night? They said, with the Shepherds upon the delectable Mountain. He asked them then if they had not a note of Direction for the way? They answered, Yes. But, did you, said he, when you were at a stand, pluck out and read your note? They answered, No. He asked them, Why? They said, They forgot. He asked moreover if the Shepheards did not bid them beware of the *Flatterer*? They answered, Yes. But we did not imagin, said they, *that this fine spoken Man had been he.*

*A shining one comes to them with a Whip in his Hand.*

Prov. 29. 4. Dan. 11. 32. 2 Cor. 11. 13, 14.

*They are examined, and convicted of forgetfulness.*

*Deceivers fine spoken.* Rom. 16. 18.

Then I saw in my Dream, that he commanded them to *lye down*; which when they did he chastised them sore, to teach them

Dan. 25. 1. 2 Chron. 6. 26, 27.

them the good way wherein they ſhould walk; and as he chaſtiſed them, he ſaid, *As many as I love, I rebuke and chaſten; be zealous therefore and repent.* This done he bid them go on their way and take good heed to the other Directions of the Shepherds. So they thanked him for all his kindneſs, and went ſoftly along the right way, Singing,

Rev. 3. 19. *They are Whipt and ſent on their way.*

*Come hither you that walk along the way;*
*See how the Pilgrims fare that go aſtray.*
*They catched are in an intangling Net,*
*'Cauſe they good Counſel highly did forget.*
*'Tis true they reſcu'd were, but yet you ſee*
*They're ſcourg'd to boot: Let this your caution be*

Now after a while they perceived a far off, one coming ſoftly and alone all along the High-way to meet them. Then ſaid *Chriſtian* to his fellow, Yonder is a Man with his back towards *Sion*, and he is comming to meet us.

*Hope.* I ſee him, let us take heed to our ſelves now, leaſt he ſhould prove a *Flatterer* alſo. So he drew nearer and nearer, and at laſt came up to them. His name was *Atheiſt*, and he asked them whither they were going.

*The Atheiſt meets them.*

Chr. *We are going to the Mount* Sion.

Then *Atheiſt* fell into a very great laughter.

*He laught at them.*

Chr. *What's the meaning of your laughter?*

*Atheiſt.* I laugh to ſee what Ignorant perſons you are to take upon you ſo tedious a Journey; and yet are like to have nothing but your Travel for your Pains.

Chr. *Why man? Do you think we ſhall not be received?*

*They reaſon together.*

*Atheiſt.* Received! There is no ſuch place as you dream of in all the World. *Chr.*

Chr. *But there is in the VVorld to come.*

*Atheist.* When I was at home in mine own Country, I heard as you now affirm and from that hearing went out to see, and have been seeking this City twenty years, but find no more of it than I did the first day I set out.

Jer. 2 2. 13. Eccl. 10. 15.

Chr. *VVe have both heard, and believe that there is such a place to be found.*

*Atheist.* Had not I when at home believed, I had not come thus far to seek; but finding none (and yet I should had there been such a place to be found, for I have gone to seek it farther then you) I am going back again and will seek to refresh my self with the things that I then cast away for hopes of that which I now see is not.

*The Athiest takes up his content in this World.*

Chr. Then said *Christian* and *Hopeful*, his Companion, *Is it true which this man has said?*

Christian *provoketh his Brother.*

*Hope.* Take heed, he is one of the *Flatterers*; remember what it has cost us once already for our hearkning to such kind of Fellows. What! No Mount *Sion*? Did we not see from the Delectable Mountains, the Gate of the City? Also are we not now to walk by Faith? * Let us go on said *Hopeful* lest the man with the Whip overtake us again.

Hopeful's *gracious answer.*

2 Cor. 5. 7.

* *A remembrance of former chastisements is an help against present temptations.*

You should have taught me that Lesson which I will round you in the Ears withal: *Cease my Son to hear the Instructions that causeth to Err from the VVords of Knowledge*: I say, my Brother, cease to hear him and let us believe to the saving of the Soul.

Prov 19. 27. Heb 10. 39.

Chr. *My Brother, I did not put the question to thee, for that I doubted of the Truth of our Belief*

*Belief my self, but to prove thee, and to fetch from thee a fruit of the honesty of thy heart. As for this man, I know that he is blinded by the God of this World: Let thee and I go on, knowing that we have belief of the Truth, and no lye is of the Truth.*

*A fruit of an honest heart.*

1 Joh 2. 11.

*Hope.* Now do I rejoyce in hope of the glory of God: So they turned away from the man; and he laughing at them, went his way.

I saw then in my dream that they went till they came into a certain Country, whose Air, naturally tended to make one drowsie, if he came a stranger into it. And here *Hopeful* began to be very dull, and heavy of Sleep; wherefore he said unto *Christian*, I now begin to grow so drowsie that I can scarcely hold up mine eyes: Let us lye down here, and take one nap.

*They are come to the enchanted ground.*

Hopeful *begins to be drowsie.*

Chr. *By no means* (said the other) *lest sleeping we never awake more.*

Christian *keeps him awake.*

*Hope.* Why my Brother? Sleep is sweet to the labouring man; we may be refreshed if we take a nap.

Chr. *Do you not remember, that one of the Shepherds bid us beware of the enchanted ground: He meant by that, that we should beware of sleeping; wherefore let us not sleep as do others, but let us watch and be sober.*

1 Thes. 5. 6.

*Hope.* I acknowledge my self in a fault, and had I been here alone, I had by sleeping run the danger of Death. I see it is true that the wise man saith, *Two are better than One.* Hitherto hath thy Company been my mercy; *and thou shalt have a good reward for thy labour.*

*He is thankful.*

Eccles. 9. 8.

Chr.

*To prevent drowsiness, they fall to good discourse.*

Chr. *Now then*, said *Christian*, *to prevent dyowsiness in this place, let us fall into good discourse.*

*Hope.* With all my heart said the other.

Chr. *Where shall we begin?*

*Good discourse prevents drowsiness.*

*Hope.* Where God began with us, but do you begin if you please.

Chr. *I will sing you first this Song.*

*The Dreamers Note.*

*When Saints do sleepy grow, let them come hither*
*And here how these two Pilgrims talk together.*
*Yea, let them learn of them in any wise,*
*Thus to keep ope' their drowsie slumbring eyes.*
*Saints Fellowship, if it be manag'd well,*
*Keeps them awake and that in spite of Hell.*

*They begin at the beginning of their Conversion.*

Chr. Then *Christian* began and said, *I will ask you a question, How came you to think at first of doing what you do now?*

*Hope.* Do yo mean How came I at first to look after the good of my Soul?

Chr. *Yes, that is my meaning.*

*Hope.* I continued a great while in the delight of those things which were seen and sold at our *Fair*; things which I believe now, would have (had I continued in them still) drowned me in perdition and destruction.

Chr. *What things are they?*

*Hope.* All the Treasures and Riches of the World. Also, I delighted much in Rioting, Reveling, Drinking, Swearing, Lying, Uncleanness, Sabbath-breaking, and what not, that tended to destroy the Soul. But I found at last, by hearing and considering of things that are Divine, which indeed I heard of you, as also of beloved *Faithful*, that was put to death for his Faith and Good living in *Vanity-Fair*, *That the end of*

Rom. 6. 21, 22, 23. Ephes. 5. 6.

*these*

*these things is death.* And that for these things sake, the wrath of God cometh upon the Children of Disobedience.

Chr. *And did you presently fall under the power of this Conviction?*

*Hope.* No, I was not willing presently to know the evil of sin, nor the Damnation that follows upon the confession of it; but endeavoured, when my Mind at first began to be shaken with the Word, to shut mine eyes against the light thereof.

Hopeful *at first shut his eyes against the light.*

Chr. *But what was the cause of your carrying of it thus to the first workings of Gods blessed Spirit upon you?*

*Hope.* The Causes were, 1. I was Ignorant that this was the Work of God upon me, I never thought that by awakenings for sin, God at first begins the Conversion of a sinner. 2. Sin was yet very sweet to my flesh, and I was loath to leave it. 3. I could not tell how to part with mine old Companions. their presence and Actions were so desireable unto me. 4. The hours in which Convictions were upon me, where such troublesome, and such heart-affrighting hours, that I could not bear, no not so much as the remembrance of them upon my heart.

*Reasons of the resisting of light.*

Chr. *Then as it seems, sometimes you got relief of your trouble.*

*Hope.* Yes verily, but it would come into my mind again; and then I should be as bad, nay worse than I was before.

Chr. *Why, what was it that brought your sins to mind again?*

*Hope.* Many things; as,

1. * If I did but meet a good man in the Street; or,

2. *If*

**When he had lost his sense of sin, what brought it again.*

2. If I have heard any Read in the Bible; or,

3. If mine head did begin to ake; or,

4. If I were told that ſome of my Neighbours were ſick; or,

5. If I heard the Bell toll for ſome that were dead; or,

6. If I thought of dying my ſelf; or,

7. If I heard that ſudden death hapned to others.

8. But eſpecially, when I thought of my ſelf, that I muſt quickly come to Judgment.

Chr. *And could you at any time with eaſe get off the guilt of ſin, when by any of theſe ways it came upon you?*

*Hope.* No, not I, for then they got faſter hold of my Conſcience. And then, If I did but think of going back to ſin (though my mind way turned againſt it) it would be double torment to me.

Chr. *And how did you do then?*

*When he could no longer ſhake off his guilt by ſinful courſes, then he endeavours to mend.*

*Hope.* I thought I muſt endeavour to mend my life; or elſe, thought I, I am ſure to be damned.

Chr. *And did you endeavour to amend?*

*Hope.* Yes, and fled from, not only my ſins, but ſinful Company too, and betook me to religious Duties, as Praying, Reading, Weeping for ſin, ſpeaking Truth to my Neighbours, &c. Theſe things did I, with many other too much here to relate.

Chr. *And did you think your ſelf well then?*

*Then he thought himſelf well*

*Hope.* Yes, for a while, but at the laſt my trouble came tumbling upon me again, and that over the neck of all my Reformation.

Ch

Chr. *How came that about, since you were now reformed?*

*Hope.* There were several things brought it upon me; Especially such sayings as these; *All our Righteousnesses are as filthy Rags. By the works of the Law no man shall be justified. When you have done all things, say, We are unprofitable*; with many more such like. From whence I began to reason with my self thus: If *All* my righteousnesses are filthy Rags: if by the deeds of the Law, no man can be justified; and if when we have done *All* we are yet unprofitable: Then 'tis but a folly to think of Heaven by the Law. I further thought thus; * If a man runs 100 *l.* into the Shop-keeper's debt, and after that shall pay for all that he shall fetch; yet if this old debt stand still in the Book uncrossed, for that the Shop-keeper may sue him, and cast him into Prison, till he shall pay the debt.

*Reformation at last could not help, and why.* Isa 64. 6. Gal. 2. 6. Luk. 17. 10.

**His being a debtor by the Law troubled him.*

Chr. *Well, and how did you apply this to your self?*

*Hope.* Why, I thought thus with my self; I have by my sins run a great way into God's Book, and that my now reforming will not pay off that score; therefore I should sink still under all my present amendments: But how shall I be freed from that damnation that I brought my self in danger of by my former transgressions?

Ch. *A very good application: But pray go on.*

*Hope.* Another thing that hath troubled me, even since my late amendments, is, that If I look narrowly into the best of what I do now, I still see sin, new sin mixing it self

*His espying bad things in his best duties troubled him.*

self with the best of that I do. So that now I am forced to conclude that notwithstanding my former fond conceits of my self and Duties, I have committed sin enough in one Duty to send me to Hell, though my former Life had been faultless.

Chr. *And what did you do then?*

*This made him break his mind to* Faithful, *who told him the way to be saved.*

*Hope.* Do! I could not tell what to do till I brake my mind to *Faithful*; for he and I were well acquainted. And he told me, that unless I could obtain the Righteousness of a man that never had sinned, neither mine own, nor all the Righteousness of the World could save me.

Chr, *And did you think he spake true?*

*Hope.* Had he told me so when I was pleased and satisfied with mine own amendment, I had called him Fool for his pains; but now since I see mine own infirmity and the sin that cleaves to my best performance I have been forced to be of his Opinion.

Chr. *But did you think when at first he suggested it to you, that there was such a man to be found, of whom it might justly be said, That he never committed Sin?*

*At which he started at present.*

*Hope.* I must confess the words at first sounded strangely; but after a little more talk and company with him, I had full conviction about it.

Heb. 10. Rom. 4. Col. 1. 2 Pet. 1.

Chr. *And did you ask him what man this was, and how you must be justified by him?*

*Hope.* Yes, and he told me it was the Lord Jesus that dwelleth on the right hand of the Most High: * And thus said he, you must be justified by him, even by trusting to what he hath done by himself,

* *A more particular discovery of the way to be sav'd.*

in

in the days of his Flesh, and suffered when he did hang on the Tree. I asked him further, how that man's Righteousness could be of that Efficacy, to justifie another before God? And he told me, he was the mighty God, and did what he did; and died the Death also, not for himself but for me: to whom his doings, and the worthiness of them should be imputed if I believed on him.

Chr. *And what did you do then?*

*Hope.* I made my Objections against my believing; for that I thought he was not willing to save me. *He doubts of acceptation.*

Chr. *And what said* Faithful *to you then?*

*Hope.* He bid me go to him and see: Then I said it was Presumption. He said No; for I was invited to come. * Then he gave me a Book of *Jesus* his inditing to incourage me the more freely to come. And he said concerning that Book, that every jot and tittle thereof stood firmer than Heaven and Earth. Then I asked him, what I must do when I came? And he told me, I must intreat upon my knees, with all my heart and Soul, the Father to reveal him to me. Then I asked him further, how I must make my Supplication to him? And he said, Go, and thou shalt find him upon a Mercy-Seat, where he sits all the Year long, to give Pardon and Forgiveness to them that come. I told him, that I knew not what to say when I came. * And he bid me say to this effect, *God be merciful to me a sinner, and make me to know and believe in Jesus Christ: For I see, that if his Righteousness had not been, or I have not*

Matt. 11.28.

* *He is better instructed.*

Mat. 24. 35. Psal. 95. 6. Dan. 7. 10. Jer. 29. 12, 13. Exod. 25. 22. Lev. 16. 2. Num. 7. 8. Heb. 4. 6.

* *He is bid to pray.*

*Faith in that Righteousness, I am utterly cast away. Lord, I have heard that thou art a merciful God, and hast ordained that thy Son Jesus Christ should be the Saviour of the World. And moreover that thou art willing to bestow him upon such a poor sinner as I am (and I am a sinner indeed) Lord, take therefore this opportunity, and magnifie thy Grace in the Salvation of my Soul, through thy Son Jesus Christ,* Amen.

*He prays.*

Chr. *And did you do as you were bidden.*

*Hope.* Yes, over, and over, and over.

Chr. *And did the Father reveal the Son to you?*

*Hope.* Not at the first, nor second, nor third, nor fourth, nor fifth; no nor at the sixth time neither:

Chr. *What did you do then?*

*Hope.* What! why I could not tell what to do.

Chr. *Had you not thoughts of leaving off Praying?*

†*He thought to leave off praying.*

*Hope.* † Yes, and 100 times twice told.

Chr. *And what was the reason you did not?*

* *He durst not leave off praying and why?*

*Hope.* * I believed that that was true which had been told me, to wit, That without the Righteousness of this Christ all the World could not save me; and therefore thought I with my self, if I leave off, I dye, and I can but dye at the Throne of Grace. And withal, this came into my mind, *If it tarry, wait for it, because it will surely come, and will not tarry.* So I continued praying until the Father shewed me his Son.

Heb. 2. 3.

Chr. *And how was he revealed unto you?*

*Hope.* I did not see him with my Bodily eyes,

yes, but with the eyes of my understanding; and thus it was. One day I was very sad, I think sadder than at any one time of my life; and this sadness was through a fresh sight of the greatness and vileness of my Sins: And as I was then looking for nothing but *Hell*, and the everlasting damnation of my Soul, suddenly, as I thought, I saw the Lord Jesus look down from Heaven upon me, and saying, *Believe on the Lord Jesus Christ and thou shalt be saved.*

Eph. 1. 18, 19. *Christ is revealed to him and how.*

But I replied; Lord I am a great, a very great sinner: And he answered, *My Grace is sufficient for thee.* Then I said, But Lord, what is believing? And then I saw from that saying [*He that cometh to me shall never hunger, and he that believeth on me, shall never thirst,*] that believing and coming was all one; and that he that came, that is, ran out in his heart and affections after Salvation by Christ, he indeed belived in Christ. Then the water stood in mine eyes, and I asked further: But Lord, may such a great sinner as I am, be indeed accepted of thee, & be saved by thee? & I heard him say, *And him that cometh to me shall in no wise cast out.* Then I said, But how Lord, must I consider of thee in my coming to thee, that my Faith may be placed aright upon thee? Then he said, *Christ Jesus came into the World to save sinners. He is the end of the Law for righteousness to every one that believes. He died for our sins, and rose again for our justification; he loved us and washed us from our sins in his own Blood. He is Mediator* betwixt God and us, he *ever liveth to make intercession for us.* From all which I gathered, that I must look

Acts 16. 30, 31.

Joh. 6. 35.

Joh. 6. 16.

1 Tim. 1. 15. Rom. 10. 4. chap. 4. Heb. 7. 24, 25.

look for Righteousness in his Person, and for satisfaction for my sins by his Blood; that what he did in obedience to his Fathers Law, and in submitting to the Penalty thereof; was not for himself, but for him that will accept it for his Salvation, and be thankful. And now was my heart full of joy, mine eyes full of tears and mine affections running over with love to the Name, People, and Ways of Jesus Christ.

Chr. *This was a Revelation of Christ to your Soul indeed*: But, *tell me particularly what effect this had upon your Spirit*:

*Hope.* It made me see that all the world, notwithstanding all the Righteousness thereof, is in a state of condemnation. It made me see that God the Father, though he be just, can justly justifie the coming sinner: It made me greatly ashamed of the vileness of my former life, and confounded me with the sense of mine own ignorance; for there never came thought into my heart before now, that shewed me so the beauty of Jesus Christ. It made me love a holy life, and long to do something for the Honour and Glory of the Lord Jesus. Yea, I thought, that had I now 1000 gallons of blood in my body, I could spill it all for the sake of the Lord Jesus.

I saw then in my Dream, that *Hopeful* looked back, and saw *Ignorance*, whom they had left behind, coming after: *Look*, said he to *Christian*, how far yonder Youngster loitereth behind.

*Chr.* Ay, ay, I see him; he careth not for our Company.

*Hop.* But I trow it would not have hurt him had he kept pace with us hitherto. *Chr.*

*Chr.* That's true, but I warrant you, he thinketh otherwise.

Hope. *That I think he doth, but however let us tarry for him.* So they did.

*Young Ignorance comes up again. Their Talk.*

Then *Christian* said to him, *Come away Man, why do you stay so behind?*

*Ig.* I take my pleasure in walking alone, even more a great deal than in company unless I like it the better.

Then said *Christian* to *Hopeful* (but softly) *Did I not tell you he cared not for our Company? But however*, said he, *come up, and let us talk away the time in this solitary place.* Then directing his speech to *Ignorance* he said, *Come, how do you? How stands it between God and your Soul now?*

*Ign.* * I hope well, for I am always full of good motions, that come into my mind, to comfort me as I walk.

*Ignorance's hope and the ground of it. Prov. 28. 29.

Chr. *What good motions? pray tell us.*

*Ign.* Why, I think of God and Heaven.

Chr. *So do the Devils and damned Souls.*

*Ig.* But I think of them, and desire them.

Chr. *So do many that are never like to come there.* The Soul of the sluggard desires and hath nothing.

*Ign.* But I think of them, and leave all for them.

Chr. *That I doubt, for leaving of all is an hard matter; yea, a harder matter than many are aware of. But why, or by what, art thou perswaded that thou hast left all for God and Heaven?*

*Ignor.* My heart tells me so.

Chr. *The wise man says,* He that trusts his own heart is a fool. Prov. 28. 29.

*Ignor.* That is spoken of an evil heart, but mine is a good one.

Chr. *But how dost thou prove that?*

*Ignor.* It comforts me in hopes of Heaven.

Chr. *That may be through its deceitfulness; for a mans heart may minister comfort to him in the hopes of that thing, for which he yet has no ground to hope.*

*Ignor.* But my Heart and Life agree together, and therefore my hope is well grounded.

Chr. *Who told thee that thy Heart and Life agree together?*

*Ignor.* My heart tells me so.

Chr. *Ask my fellow if I be a Thief*: Thy *heart tells thee so; Except the Word of God beareth witness in this matter, other testimony is of no value.*

*Ign.* But is is not a good heart that has good thoughts? And is not that a good life, that is according to Gods commandments?

Chr. *Yes, that is a good Heart that hath good thoughts, and that is a good Life that is according to Gods Commandments: But it is one thing indeed to have these, and another thing only to think so.*

*Ignor.* Pray, what count you good thoughts and a Life according to Gods Commandments?

Chr. *There are good thoughts of divers kinds, some respecting our selves, some God, some Christ, and some other things.*

*Ignor.* What be good thoughts respecting our selves?

*What are good thoughts.*

Chr. *Such as agree with the Word of God.*

*Ignor.* When does our thoughts of ourselves agree with the Word of God?

Chr

Chr. *When we pass the same Judgment upon our selves which the Word passes. To explain my self; The Word of God saith of Persons in a natural condition.* There is none righteous, there is none that doth good, *It saith also,* That every imagination of the heart of a man is only evil, and that continually. *And again,* The imagination of mans heart is evil from his Youth. *Now then, when we think thus of our selves, having sense thereof, then are our thoughts good ones, because according to the Word of God.* Rom. 3. Gen. 6. 2.

Ignor. *I will never believe that my heart is thus bad.*

*Chr.* Therefore thou never hadst one good thought concerning thy self in thy life. But let me go on. As the word passeth a Judgment upon our hearts, so it passeth a Judgment upon our ways, and when our thoughts of our hearts and ways agree with the Judgment which the word giveth of both, then are both good, because agreeing thereto.

Ignor. *Make out your meaning.*

*Chr.* Why, the word of God saith, That mans ways are crooked ways, not good, but perverse; It saith they are naturally out of the good way, that they have not known it. Now when a man thus thinketh of his ways, I say, when he doth sensibly and with heart humiliation thus think, then hath he good thoughts of his own ways, because his thoughts now agree with the Judgment of the word of God. Psal. 125. 5. Prov. 2. 15. Rom. 3.

Ig. *What are good thoughts concerning God?*

*Chr.* Even (as I have said concerning our selves) when our thoughts of God do agree

with what the word ſaith of him. And that is, when we think of his Being, and Attributes as the word hath taught: Of which I cannot now diſcourſe at large. But to ſpeak of him in reference to us, then we have right thoughts of God, when we think that he knows us better than we know our ſelves, and can ſee ſin in us, when and where we can ſee none in our ſelves; when we think he knows our inmoſt thoughts, and that our heart, with all its depths, is always open unto his eyes: Alſo when we think that all our righteouſneſs ſtinks in his noſtrils, and that therefore he cannot abide to ſee us ſtand before him in any confidence, even in all our beſt performances.

Ign. *Do you think that I am ſuch a fool, as to think God can ſee no farther than I? Or that I would come to God i' th' beſt of my performances?*

Chr. Why how doſt thou think in this matter?

Ign. *Why, to be ſhort, I think I muſt believe in Chriſt for Juſtification,*

*Chr.* How! Think thou muſt believe in Chriſt, when thou ſeeſt not thy need of him! Thou neither ſeeſt thy original nor actual Infirmities, but haſt ſuch an Opinion of thy ſelf, and of what thou doeſt, as plainly renders thee to be one that did never ſee a neceſſity of Chriſts perſonal Righteouſneſs to juſtifie thee before God. How then doeſt thou ſay, I believe in Chriſt?

Ign. *I believe well enough for all that.*

*Ch.* How doſt thou believe?

Ign. *I believe that Chriſt died for ſinners, and*

*and that I shall be justified before God from the Curse, through his gracious acceptance of my obedience to his Law. Or thus, Christ makes my Duties that are Religious, acceptable to his Father by virtue of his Merits, and so shall I be justified.*

*Ch.* Let us give an answer to this confession of thy *Faith*, 1. Thou believest with a fantastical faith, for this faith is nowhere discribed in the Word. 2. Thou believest with a false Faith, because thou take Justification from the personal Righteousness of Christ, and applies it to thy own. 3. This faith maketh not Christ a Justifier of thy person, but of thy actions; and of thy person for thy actions sake, which is false. 4. Therefore this faith is deceitful, even such as will leave thee under wrath, in the day of God Almighty. For true Justifying faith puts the Soul (as sensible of its lost condition by the Law) upon flying for refuge unto Christs Righteousness: (which Righteousness of his is not an act of Grace, by which he maketh for Justification, thy obedience accepted of God; but his personal obedience to the Law in doing and suffering for us, what that required at our hands.) This Righteousness, I say, true faith accepteth; under the skirt of which the Soul being shrouded, and by it, presented as spotless before God, it is accepted, and acquit from condemnation.

*The faith of Ignorance.*

Ig. *What! would you have us trust to what Christ in his own person has done without us? This conceit would loosen the reins of our lust, and tolerate us to live as we list. For what matter how we live if we may be justified by*

*Christs personal righteousness from all, when we believe it.*

*Chr. Ignorance* is thy name, and as thy name is, so art thou; even this thy answer demonstrateth what I say. *Ignorant*, thou art of what justifying righteousness is, and, as *Ignorant* how to secure thy Soul through the faith of it from the heavy wrath of God. Yea, thou also art *Ignorant* of the true effects of saving faith in this righteousness of Christ, which is to bow and win over the heart to God in Christ, to love his Name, his Word, Ways and People, and not as thou *Ignorantly* imaginest.

*Hop.* Ask him if ever he had Christ revealed to him from Heaven?

Ignorance *jangles with them.*

Ign. *What? You are a Man for Revelations! I do believe that what both you, and all the rest of you say about that matter, is but the fruit of distracted Brains.*

*Hope.* Why man! Christ is so hid in God from the natural apprehensions of the flesh, that he cannot by any man be savingly known, unless God the Father reveals him to them.

*He speaks reproachfully of what he knows not*

Ign. *That is your Faith, but not mine; yet mine, I doubt not, is as good as yours: though I have not in my head so many whimsies as you.*

*Chr.* Give me leave to put in a word; You ought not so slightly to speak of this matter: For this I boldly affirm (even as my good Companion hath done) that no man can know Jesus Christ but by the revelation of the Father; yea, and faith too, by which the soul layeth hold upon Christ (if it be right) must be wrought by the exceeding greatness of his Mighty Power; the working

Mat. 11. 28. 1 Cor. 11. 3. Eph. 1. 18, 19.

working of which Faith, I perceive, poor *Ignorance*, thou art ignorant of. Be awakned then, see thine own wretchedness, and fly to the Lord Jesus; and by his righteousness, which is the righteousness of God, (for he himself is God) thou shalt be delivered from condemnation.

*Ignor.* You go so fast, I cannot keep pace with you: do you go on before, I must stay a while behind. *The talk broke up.*

Then they said;

*Well,* Ignorance, *wilt thou yet foolish be,*
*To slight good Counsel, ten times given thee?*
*And if thou yet refuse it, thou shalt know*
*E're long the evil of thy doing so.*
*Remember Man in time, stoop, do not fear,*
*Good Counsel taken well, saves: therefore hear.*
*But if thou yet shalt slight it, thou wilt be*
*The loser* (Ignorance) *I'll warrant thee.*

Then *Christian* addressed thus himself to his fellow.

*Chr.* Well, come my good *Hopeful*, I perceive that thou and I must walk by our selves again.

So I saw in my dream that they went on a pace before, and *Ignorance* he came hobling after. Then said *Christian* to his Companion. It pities me much for this poor man: It will certainly go ill with him at last.

*Hope.* Alas, there are abundance in our Town in this condition; whole Families, yea, whole Streets (and that of Pilgrims too;) and if there be so many in our parts, how many think you must there be in the place where he was born?

Chr. *Indeed the word saith,* He hath blinded their eyes, least they should see, &c.

*But now we are by our selves, what do you think of such Men? have they at no time, think you, convictions of sin, and so consequently fear that their state is dangerous?*

*Hope.* Nay, do you answer that question your self, for you are the elder man.

Chr. *Then I say, sometimes (as I think) they may, but they being naturally ignorant, understand not that such convictions tend to their good; and therefore they do desperately seek to stifle them, and presumptuously continue to flatter themselves in the way of their own hearts.*

*The good use of fear.*

*Hope.* I do believe, as you say, that fear tends much to mens good, and to make them right, at their beginning to go on Pilgrimage.

Chr. *Without all doubt it doth, if it be right; For so says the Word,* The fear of the Lord is the beginning of Wisdom.

Job 28. 29. Psal. 111. 10. Prov. 17. ch 9, 10.

*Hope.* How will you describe right fear?

*Right fears.*

Chr. *True, or right fear is discovered by three things.*

1. By its rise. It is caused by saving convictions for sin.

2. It driveth the Soul to lay fast hold of Christ for Salvation.

3. It begetteth and continueth in the Soul a great Reverence of God, his Word and Ways, keeping it tender, and making it afraid to turn from them, to the right hand, or to the left, to any thing that may dishonour God, break its Peace, grieve the Spirit, or cause the enemy to speak reproachfully.

*Hope.* Well said, I believe you have said the

the truth. Are we now almoſt got paſt the Inchanted Ground?

Chr. *Why art thou weary of this diſcourſe?*

*Hope.* No verily, but that I would know where we are.

Ch. *We have not now above two Miles further to go thereon. But let us return to our matter.* * *Now the ignorant know not that ſuch convictions that tend to put them in fear, are for their good, and therefore they ſeek to ſtifle them.*

* *Why ignorant Perſons ſtifle convictions.* *In general.

*Hope.* How do they ſeek to ſtifle them?

*Chr.** 1. They think that thoſe fears are wrought by the Devil (though indeed they are wrought of God) and thinking ſo, they reſiſt them, as things that directly tend to their Overthrow. 2. They alſo think that theſe fears tend to the ſpoiling of their Faith, when (alas for them, poor men that they are they have none at all) and therefore they harden their hearts againſt them. 3. They preſume they ought not to fear, and therefore, in diſpite of them, wax preſumptuouſly confident. 4. They ſee that thoſe fears tend to take away, from them their pitiful old ſelf-holineſs, and therefore they reſiſt them with all their might.

* *2 Particulars.*

*Hope.* I know ſomething of this my ſelf, before I knew my ſelf it was ſo with me.

Chr. *Well, we will leave at this time our Neighbour* Ignorance *by himſelf, and fall upon another profitable queſtion.*

*Hope.* With all my heart, but you ſhall ſtill begin.

Chr. *Well then, did you not know about ten years* *Talk about one Temporary.*

*years ago, one* Temporary *in your parts, who was a forward Man in Religion then?*

*Where he dwelt.*

*Hop.* Know him! yes, he dwelt in *Graceless*, a Town about two miles off of *Honesty*, and he dwelt next door to one *Turnback.*

Chr. *Right, he dwelt under the same roof with him, Well, that man was much awakened once.* * *I believe that then he had some sight of his sins, and of the wages that were due thereto.*

* *He was towardly once.*

*Hope.* I am of your mind; for (my house not being above three miles from him) he would oft-times come to me, and that with many tears. Truly I pitied the man, and was not altogether without hope of him? but one may see, it is not every one that cries. *Lord, Lord.*

Chr. *He told me once, That he was resolved to go on Pilgrimage, as we go now; but all of a sudden he grew acquainted with one* Save-self, *and then he became a stranger to me.*

*Hope.* Now since we are talking about him, let us a little enquire into the reason of the sudden back-sliding of him and such others.

Chr. *It may be very profitable, but do you begin.*

*Hope.* Well then, there are in my Judgment four reasons for it.

*Reasons why towardly men go back.*

1. Though the Consciences of such men are awakened, yet their minds are not changed: therefore when the power of guilt weareth away, that which provoketh them to be religious ceaseth: Wherefore they naturally return to their own course again; even as we see the Dog that is sick of what he hath eaten, so long as his Sickness prevails, he vomits and casts up all: not

not that he doth this of a free mind (if we may ſay a Dog has a mind) but becauſe it troubleth his ſtomach; but now when his ſickneſs is over and ſo his ſtomach eaſed, his deſires being not at all alienated from his vomit, he turns him about, and licks up all. And ſo it is true which is written, *The Dog is turned to his own vomit again.* 2 Pet. 2. 22. Thus, I ſay, being hot for Heaven, by virtue only of the ſenſe and fear of the torments of Hell as their ſenſe of Hell, and the fear of Damnation chills and cools, ſo their deſires for Heaven and Salvation cool alſo. So then it comes to paſs, that when their guilt and fear is gone, their deſires for Heaven and Salvation cool alſo. So then it comes to paſs, that when their guilt and fear is gone, their deſires for Heaven and Happineſs die, and they return to their courſe again.

2. Another reaſon is, they have ſlaviſh fears that do over-maſter them; I ſpeak now of the fears that they have of men: *For the fear of men bringeth a ſnare.* So then, Prov. 29. 25. though they ſeem to be hot for Heaven, ſo long as the flames of Hell are about their ears, yet when that terror is a little over, they betake themſelves to ſecond thoughts, namely, this 'tis good to be wiſe, and not to run (for they know not what) the hazzard of loſing all, or at leaſt, of bringing themſelves into unavoidable and unneceſſary troubles, and ſo they fall in with the World again.

3. The ſhame that attends Religion lies alſo as a block in their way; they are proud and haughty, and Religion in their eyes is low

low and comtemptible: Therefore when they have loſt their ſenſe of Hell, and Wrath to come, they return again to their former courſe.

4. *Guilt*, and to meditate terror, are grievous to them; they like not to ſee their miſery before they come into it: Though perhaps the ſight of it firſt, if they loved that ſight might make them fly whiter the righteous fly and are ſafe; but becauſe they do; as I hinted before even ſhun the thoughts of guilt and terror: Therefore when once they are rid of their awakenings about the terrors and wrath of God, they harden their hearts gladly, and chuſe ſuch ways, as will harden them more and more.

Ch. *You are pretty near the buſineſs, for the bottom of all is, for want of a change in their mind and will. And therefore they are but like the Fellon that ſtandeth before the Judge, he quakes and trembles, and ſeems to repent moſt heartily, but the bottom of all is, the fear of the Halter, not that he hath any deteſtation of the offences, as is evident, becauſe, let but this man have his liberty and he will be a Thief, and ſo a Rogue ſtill, whereas, if his mind was changed, he would be otherwiſe.*

*Hope.* Now I have ſhewed you the reaſons of their going back, do you ſhew me the manner thereof.

Chr. *So I will willingly.*

*How the Apoſtate goes back.*

1. They drew off their thoughts all that they may, from the remembrance of God, Death and Judgment to come.

2. Then they caſt off by degrees private Duties, and Cloſet-prayer, curbing their luſts,

lusts, watching sorrow for Sin, and the like.

3. Then they shun the company of lively and warm Christians.

4. After that they grew cold to publick Duty, as hearing, Reading, Godly conference and the like.

5. Then they begin to pick holes, as we say, in the coats of some of the Godly, and that devilishly, that they may have a seeming colour to throw Religion (for the sake of some infirmity they have spied in them) behind their backs.

6. Then they begin to adhere to, and associate themselves with carnal, loose and wanton Men.

7. Then they give way to carnal, and wanton discourses in secret; and glad are they if they can see such things in any that are counted honest, that they may the more boldly do it through their example.

8. After this, they begin to play with little sins openly.

9. And then being hardned, they shew themselves as they are. Thus being lanched again into the gulf of misery, unless a miracle of Grace prevent it, they everlastingly perish in their own deceivings.

Now I saw in my Dream, that by this time the Pilgrims were got over the Inchanted ground, and entering into the Country of *Beulah*, whose Air was very sweet and pleasant, the way lying directly through it, they solaced themselves there for a season. Yea, here they heard continually the singing of Birds, and saw every day the flowers appear in the Earth; and heard the voice of the Turtle in the Land. In this Country

Isa. 62. 4. Cant. 2. 10, 11, 12.

Country the sun shineth night and day; wherefore this was beyond the valley of the *Shadow of Death*, and also out of the reach of *Giant Despair*, neither could they from this place so much as see *Doubting-Castle*. Here they were within sight of the City they were going to, also here met them some of the Inhabitants thereof. For in this Land the shining ones commonly walked, because it was upon the borders of Heaven. In this Land also the Contract between the Bride and the Bridegroom was renewed: yea, hear, *as the Bridegroom rejoiceth over the Bride, so did their God rejoice over them.* Here they had no want of Corn and Wine; for in this place they met abundance of what they had sought for in all their Pilgrimages. Here they heard voices from out of the City, loud voices, saying, *Say ye to the Daughters of* Zion. *Behold thy Salvation cometh, behold his reward is with him.* Here all the Inhabitants of the Country called them *the Holy People, the Redeemed of the Lord, sought out*, &c.

*Angels.*

Isa. 62. 5 ver. 8.

Ver. 11.

Ver. 12.

Now as they walked in this Land, they had more rejoicing than in parts more remote from the Kingdom, to which they were bound; and drawing near to the City, they had yet a more perfect view thereof; it was builded of Pearls and precious Stones; also the Streets thereof were pav'd with Gold; so that by reason of the natural glory of the City, and the reflection of the Sun-beams upon it, *Christian*, with desire fell sick, *Hopeful* also had a fit or two of the same Disease; Wherefore here they lay

lay by it a while, crying out because of their pangs; *If you see my Beloved, tell him that I am sick of Love.*

But being a little strengthened, and better able to bear their sickness, they walked on their way, and came yet nearer and nearer, where were Orchard, Vineyards and Gardens, and their Gates opened into the High-way. Now as they came up to these places, behold the Gardner stood in the way, to whom the Pilgrims said, whose goodly Vineyards and Gardens are these? He answered, they are the Kings, and are planted here for his own delights, and also for the solace of Pilgrims; So the Gardner had them into the Vineyards, and bid them refresh themselves with the dainties; he also shewed them there the Kings Walks and Arbours where he delighted to be: And here they tarried and slept. Deut. 23. 24.

Now I beheld in my dream, that they talked more in their sleep at this time, than ever they did in all their Journey: and being in a muse thereabout, the Gardner said even to me, wherefore museth thou at the matter? It is the nature of the fruit of the Grapes of these Vineyards to go down so sweetly, as to cause the Lips of them that are asleep to speak.

So I saw that when they awoke, they addressed themselves to go up to the City. But as I said, the reflections of the Sun upon the City (for the City was pure Gold) was so extreamly glorious, that they could not, as yet with open Face behold it, but through an Instrument made for that purpose. So I saw, that as they went on, there met Rev. 21. 18. 1 Cor. 3. 18.

met them two Men in Raiment that ſhone like Gold, alſo their Faces ſhone as the Light.

Theſe men asked the Pilgrims whence they came? and they told them. They alſo asked them where they had lodged, what difficulties and dangers, what comforts and pleaſures they had met in the way? And they told them. Then ſaid the men that met them, you have but two difficulties more to met with, and then you are in the City.

*Chriſtian* then and his Companion asked the men to go along with them, ſo they told them they would, but ſaid they, you muſt obtain it by your own Faith. So I ſaw in my dream that they went on together till they came in ſight of the Gate.

*Death.* Now I further ſaw, that betwixt them and the Gate was a River, but there was no Bridge to go over, the River was very deep; at the ſight therefore of this River, the Pilgrims were much ſtunned, but the men that went with them, ſaid, you muſt go through, or you cannot come at the Gate.

*Death is not welcome to Nature, though by it we paſs out of the World into Glory. 1 Cor. 15. 51, 52.* The Pilgrims began to enquire if there was no other way to the Gate; to which they anſwered, yes, but there hath not any ſave two, to wit, *Enoch* and *Elijah*, been permitted to tread that path, ſince the foundation of the World, nor ſhall until the laſt Trumpet ſhall ſound. The Pilgrims then, eſpecially *Chriſtian*, began to deſpond in his mind, and looked this way and that, but no way could be found by them, by which they might eſcape the River.

*Angels help us not comfortably through Death.*

Then

Then they asked the men if the waters were all of a depth? They said no, yet they could not help them in that case; for, said they, *You shall find it deeper or shallower, as you believe in the King of the place.*

They then addressed themselves to the Water, and entring, *Christian*, began to sink, and crying out to his good friend *Hopeful*; he said, I sink in deep waters, the Billows go over my head, all his waves go over me, *Selah.*

Then said the other, be of good chear my Brother, I feel the bottom, and it is good. Then said *Christian*, Ah my friend, the sorrows of Death hath compassed me about, I shall not see the Land that flows with Milk and Honey. And with that a great darkness and horror fell upon *Christian*, so that he could not see before him. Also here in great measure lost his senses, so that he could neither remember nor orderly talk of any of those sweet refreshments that he had met with in the way of his Pilgrimage. But all the words that he spake still tended to discover that he had horror of mind, and heart-fears that he should dye in that River, and never obtain entrance in at the Gate. Here also, as they that stood by, perceived, he was much in the troublesom thoughts of the sins that he had committed, both since and before he began to be a Pilgrim. 'Twas also observ'd, that he was troubled with apparitions of Hobgoblins and evil Spirits; for ever and anon he would intimate so much by words. *Hopeful* therefore here had much ado to keep his brother's Head above water,

*Christian's conflict at the hour of Death.*

ter, yea, ſome times he would be quite gone down, and then e're a while would riſe up again half dead. *Hopeful* did alſo endeavour to comfort him, ſaying Brother, I ſee the Gate and Men ſtanding by to receive us, but *Chriſtian* would anſwer, 'tis you, 'tis you they wait for; you have been *Hopeful* ever ſince I knew you; and ſo have you, ſaid he to *Chriſtian*. Ah Brother, ſaid he, ſurely, If I was right, he would now riſe to help me, but for my ſins he hath brought me into the Snare, and hath left me. Then ſaid *Hopeful*, My Brother, you have quite forgot the Text, where it is ſaid of the wicked. *There is no band in their Death, but their ſtrength is firm, they are not troubled as other men, neither are they plagued like other men.* Theſe troubles and diſtreſſes that you go through in theſe Waters, are no ſign that God hath forſaken you, but are ſent to try you, whether you will call to mind that which heretofore you have received of his goodneſs, and live upon him in your diſtreſſes.

Chriſtian *delivered from his Tears in Death.* Iſa. 40. 2.

Then I ſaw in my dream that *Chriſtian* was in a muſe a while: to whom alſo *Hopeful* added this word, *Be of good cheer, Jeſus Chriſt maketh thee whole.* And with that *Chriſtian* brake out with a loud voice, Oh I ſee him again! And he tells me, *When thou paſſeſt through the waters, I will be with thee, and through the Rivers, they ſhall not overflow thee.* Then they both took courage, and the Enemy was after that as ſtill as a ſtone, until they were gone over. *Chriſtian* therefore preſently found ground to ſtand upon, and ſo it followed, that the

the rest of the River was but shallow; thus they got over. Now upon the bank of the River on the other side, they saw the two shining men again, who there waited for them. Wherefore being come out of the River, they saluted them saying. *We are Ministring Spirits, sent fourth to Minister for those that shall be heirs of Salvation.* Thus they went along towards the Gate, now you must note that the City stood upon a mighty hill, but the Pilgrims went up that hill with ease, because they had these two men to lead them up by the arms; also they had left their *mortal* Garments behind them in the River: for though they went in with them, they came out without them. They therefore went up here with much agility and speed, tho the foundation upon which the City was framed, was higher than the clouds. They therefore went up through the Region of the Air, sweetly talking as they went, being comforted, because they safely got over the River, and had such glorious Companions to attend them.

*The Angels do wait for them so soon as they are passed out of this World.*

*They have put off mortality.*

The talk that they had with the shining Ones, was about the glory of the place, who told them, that the beauty and glory of it was inexpressible. There, said they, is the Mount *Sion*, the heavenly *Jerusalem*, the innumerable company of *Angels*, and the Spirits of Just men made perfect. You are going now, said they, to the Paradice of God, wherein you shall see the Tree of Life, and eat of the never fading fruits thereof. And when you come there, you shall have white Robes given you, and your walk and talk shall be every day with the King, even all the days of eternity. There you shall not see again, such things as you saw when you were in the lower Region upon the earth, to wit, sorrow, sickness, affliction and death, *for the former things are passed away.* You are going now to *Abraham*, to *Isaac* and *Jacob*, and to the Prophets; men that God hath taken away from the evil to come, and that are now resting upon their Beds, each one walking in his Righteousness. The men then asked, what must we do in the holy place. To whom it was answered, you must there receive the comforts of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruit of all your Prayers and Tears, and Sufferings for the King by the way. In that place you must wear Crowns of Gold, and enjoy the perpetual sight and

Heb. 12. 22, 23, 24.
Rev. 2. 7.
Rev. 3. 4.
Rev. 22. 7.
Isa. 57. 1, 2.
Isa. 65. 14.
Gal. 6. 7.
John. 3. 2.



Now, now look how the holy Pilgims ride,
Clouds are their Chariots, Angels are their Guide,
Who would not here for him all hazards run,
That thus provides for his when this world's done?

and

and Visions of the *Holy One*, *for there you shall see him as he is*. There also you shall serve him continually with praise, with shouting and thanksgiving, whom you desired to serve in the World, though with much difficulty, because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing the pleasant voice of the mighty one. There you shall enjoy your friends again; that are gone thither before you; and there you shall with joy receive, even every one that follows into the Holy places after you. There also you shall be cloathed with Glory and Majesty, and put into an equipage fit to ride out with the King of Glory. When he shall come with sound of Trumpet, in the Clouds, as upon the Wings of the Wind, you shall come with him, and when he shall sit upon the Throne of Judgment, you shall sit by him; yea, and when he shall pass Sentence upon all the workers of iniquity, let them be Angels or men, you also shall have a voice in that Judgment, because they were his and your enemies. Also when he shall again return to the City, you shall go too, with sound of Trumpet, and be ever with him. 1 Thes. 4. 13, 14, 15, 16. Jud. 14. Dan. 7. 9, 10. 1 Cor. 6. 2, 3.

Now while they were thus drawing towards the Gate, behold a company of the Heavenly Host came out to meet them: To whom it was said, by the other two shining ones; These are the men that have loved our Lord, when they were in the World; and that have left all for his holy Name, and he hath sent us to fetch them, and we have brought them thus far on their desired Journey, that they may go in and look their Redeemer in the face with Joy. Then the Heavenly Host gave a great shout, saying, *Blessed are they that are called to the Marriage Supper of the Lamb.* Rev. 19. There came out also at this time to meet them several of the Kings Trumpeters, cloathed in white and shining Raiment, who with melodious noises, and loud, made even the Heavens to eccho with their sound. These Trumpeters saluted *Christian* and his fellow with ten thousand welcoms from the World: and this they did with shooting and sound of Trumpet.

This done, they compassed them round on every side: Some went before, some behind, and some on the right hand, some on the left (as it were to guard them through the upper Region) continually sounding as they went, with melodious noise, in notes on high: so that the very sight was to them that could behold it,

it, as if Heaven it self was come down to meet them. Thus therefore they walked on together, and as they walked, ever and anon these Trumpeters even with joyful sound, would by mixing their Musick, with looks and gestures, still signifie to *Christian* and his Brother, how welcome they were into their company, and with what gladness they came to meet them; and now were these two men, as it were in Heaven, before they came at it; being swallowed up with the sight of Angels; and with hearing their melodious notes. Here also they had the City it self in view, and they thought they heard all the Bells therein to ring, to welcome them thereto: but above all, the Warm and Joyful thoughts that they had about their own dwelling there, with such company, and that for ever and ever; Oh! by what tongue or pen can their glorious joy be expressed: Thus they came up to the Gate.

Now when they were come up to the Gate, there were written over it in Letters of Gold, *Blessed are they that do his Commandments, that they may have right to the Tree of Life; and may enter in through the Gates into the City.*

Rev. 22. 14.

Then I saw in my Dream, that the shining men bid them call at the Gate; the which when they did, some from above looked over the Gate, to wit, *Enoch*, *Moses* and *Elijah*, &c. to whom it was said, these Pilgrims are come from the City of *Destruction*, for the love that they bear to the King of this place: and then the Pilgrims gave in unto them each man his Certificate, which they had received in the beginning; those therefore were carried in to the King who when he had read them, said, where are the men? To whom it was answered, they are standing without the Gate. The King then commanded to open the Gate, *That the Righteous Nation*, said he, *that keepeth Truth, may Enter in.*

Isa. 26. 2.

Now I saw in my dream, that these two men went in at the Gate, and lo, as they entered, they were transfigured, and they had Raiment put on that shone like Gold. There was also that met them with Harps and Crowns and gave them to them; the Harps to praise withal, and the Crowns in token of honour: Then I heard in my Dream, that all the Bells in the City rang again for my Joy; and that it was said unto them, *Enter ye into the joy of our Lord.* I also heard the men themselves, that they sang with a loud voice,

saying

saying, *Blessing, Honour, Glory and Power, be to him that sitteth upon the Throne, and to the Lamb for ever and ever.* Rev. 5. 13, 14.

Now just as the Gates were opened to let in the men, I looked in after them; and behold, the City shone like the Sun, the Streets also were paved with Gold, and in them walked many men with Crowns on their heads, Palms in their hands, and Golden Harps to sing praises withal.

There were also of them that had Wings, and they answered one another without intermission, saying, *holy, holy, holy is the Lord.* And after that they shut up the Gates, which when I had seen, I wished my self among them.

Now while I was gazing upon all these things, I turned my head to look back and saw *Ignorance* come up to the River-side: but he soon got over, and that without half that difficulty which the other two men met with. For it happened, that there was then in that place one *Vain-hope*, a Ferry-man, that with his Boat helped him over; so he, as the other, I saw did ascend the Hill to come up to the Gate, only he came alone; neither did any man meet him with the least encouragement. When he was come up to the Gate, he looked up to the Writing that was above, and then began to knock, supposing that entrance should have been quickly administred to him: But he was asked by the men that looked over the top of the Gate, whence come you? and what would you have? He answered I have eat and drank in the presence of the King, and he has taught in our Streets. Then they asked him for his certificate, that they might go in and shew it to the King; so he fumbled in his Bosom for one; and found none: Then said they, have you none? But the man answered never a word. So they told the King, but he would not come down to see him, but commanded the two shining Ones that conducted *Christian* and *Hopeful* to the City, to go out, and take *Ignorance*, and bind him hand and foot, and have him away. Then they took him up and carried him through the Air, to the door that I saw in the side of the Hill, and put him in there. Then I saw that there was a way to Hell, even from the Gates of Heaven, as well as from the City of Destruction. So I awoke, and behold it was a Dream.

*Ignorance comes up to the River.*

*Vain-hope does Ferry him over.*

The

The Conclusion.

*Now Reader I have told my Dream to thee*
*See if thou canst interpret it to me:*
*Or to thy self, or Neighbours, but take heed*
*Of Mis-interpreting: for that, instead,*
*Of doing good, will but thy self abuse,*
*By Mis-interpreting, evil ensues.*
*Take heed also, that thou be not extream,*
*in playing with the out-side of my Dream:*
*Nor let my figure, or similitude,*
*Put thee into a laughter, or a feud,*
*Leave this for* Boys and fools: *but as for thee,*
*Do thou the substance of my matter see.*
*But by the Curtains; look within my Veil;*
*Turn up my Metaphors, and do not fail:*
*There, if thou seekest them such things to find,*
*As will be helpful to an honest mind.*
*What of my* Dross *thou findest there, behold*
*To throw away, but yet preserve the Gold,*
*What if my Gold be wrapped up in Ore?*
*None throwns away the Apple for the Core.*
*But if thou shalt cast all away in Vain,*
*I know not but 'twill make me Dream again.*

THE END.

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